The LUTHERAN

CONGREGATION IS ATTENTIVE

Natives listen to Lutheran missionary in Liberia

Vol. 33, No. 18

JANUARY 31, 1951

5 CENTS

A Man Must Learn

A FRIEND OF MINE has an uncle who retired many years ago on a small income. After the death of his wife he became a recluse. All his friends and relatives feared he would live a miserly narrow existence.

Their fears, however, were not realized for the old man kept abreast of the news, and enjoyed good music and art through recordings, books, radio, and magazines.

Unfortunately the inflation made it difficult for him to get along on his invested income and it soon became apparent that some retrenchment was necessary. He asked his nephew to help him go over his budget to see if they couldn't discover some possible savings.

Finally, the uncle suggested that he would drop all magazine subscriptions and thereby save at least five dollars a month. His nephew protested and said, "Uncle, you enjoy them too much, don't cut down on that. Why not cut down on this item marked 'gifts,' which is also five dollars a month?"

The old man shook his head, and replied that that was the item he could least afford to cut. "When a man gets my age," he said, "he will either have learned how to spend money, including the ability to give it away, or he will become a miser spending his last years in misery."

—HUGO R. PRUTER

The LUTHERAN News Magazine of the United Lutheran Church in America

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THIS WEEK in *The* LUTHERAN

The Church in the News - - - - - - - - - - - Page 4

World News Notes - - - - - - - - - - - - - - 10

Washington - - - - - - - - By Robert E. Van Deusen 12

BIG-CITY EXPERIMENT - - - - - - - By Carl G. Karsch 13
Congregations are taking over some settlement-house work

We Aren't Used to Being in Trouble - - By Reinhold Niebuhr 16
Difficulty and defeat may teach us to face reality as Christians

DPs FOUND HOMES IN CLEVELAND - - By William Dinwoodie 17
Pastor has helped 85 Hungarians to start new lives in America

LEADERS FOR LIBERIA - - - - - - By George R. Flora 20
Mission plans new school in interior to train pastors, teachers

GOD IS THE PRODUCTION MANAGER - By Raymond T. Stamm 24
This is the sixth in a series of studies of the Lord's Prayer

Prayer Saved My Life - - - - - - By Esther Miller Payler 27
A true story about escape from a blizzard

"Know the Bible" Series - - - - - - - - By Philip R. Hoh 29
The Gospel for Quinquagesima Sunday

Personal Problem Clinic - - - - - - - By Earl S. Rudisill 31

Books - - - - - - - - - - - - - - - - - - 32

Movies - - - - - - - - - - - - - - - - - - 34

Letters - - - - - - - - - - - - - - - - - - 35

People - - - - - - - - - - - - - - - - - - 36

News in the Churches:

Kentucky-Tennessee—40; Minnesota—40; New York: Syracuse—42;
Ohio: Columbus—43; Pennsylvania: Altoona—44;
Wilkes-Barre—45; York—46; Virginia: Roanoke—47

In Conclusion - - - - - - - - - - - - - - - - 50

THE CHURCH IN THE NEWS

We are not doomed to fight

There is no blind destiny which is driving the nations into World War III, said the National Council of Churches in mid-January. The NCC's general board agreed at its first 1951 meeting that the belief that war is inevitable "is fatalism of the most pagan sort."

A four-point peace creed was adopted by the Council. First, said the NCC, "we believe the United States should seek to strengthen the ties by which the freedom-loving peoples in all nations are bound together." The truth that "all nations are members of one family under God" can be "ignored only at the gravest peril to ourselves and others."

Second, said the NCC, "we believe in the United Nations."

Third belief is that the United States should seek to establish a just peace by trying to negotiate agreements with other nations. But there should be no "appeasement," the NCC said.

Fourth belief is that the United States should hurry up its "program of assistance to the underprivileged peoples of the world." If possible this should be undertaken through the United Nations.

One specific recommendation of the NCC is that the United States send 2 million tons of grain to avert a serious food shortage in India.

Get ready for big army

With a 3.5 million-man defense force now being blueprinted by the United States, a good many clergymen would be needed as chaplains. This month the army wanted 165 volunteers immediately.

Chaplains on the reserve list can be called up, said the army chief of chaplains, Major General Roy H. Parker. But volunteers are preferred. They must be under 33 years old.

As draft regulations stand now, students for the ministry are not being called into the armed services. Ministerial students still in college must certify to their church officials their intention to prepare for the ministry, and must apply in advance for registration in the seminary they expect to attend.

New provisions recognizing the rights of conscientious objectors should be put in the 1951 universal military service law, said the National Council of Churches this month.

This month Lutherans had completed a survey of the situation now shaping up at 43 U.S. military camps and training areas. They were studying the problem of providing ministry to young men called into service.

Not many service centers of the type established during World War II will be needed, it was reported.

Last word on World Action

Checks from several United Lutheran synods had reached National Lutheran Council headquarters in late afternoon of Jan. 15, after THE LUTHERAN of Jan. 24 had gone to press. They brought the total for Lutheran World Action in 1950 to $3,113,502.98, which was 97.2 per cent of the goal. (Total of $3,050,000 was reported in THE LUTHERAN last week.)

A check from the Illinois Synod put that synod alongside 14 others in exceeding 100 per cent of its World Action quota. Total given in the United Lutheran Church was $1,418,597.61, which was 91.7 per cent of the ULC goal.

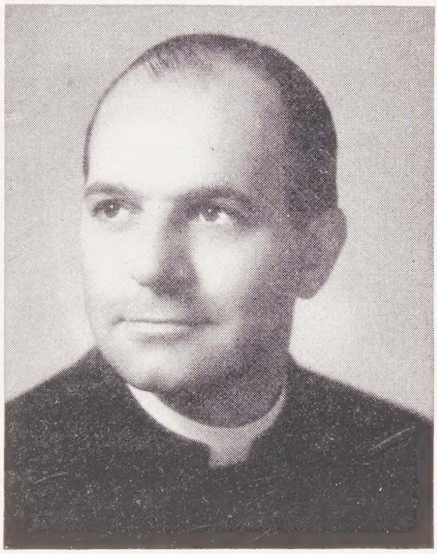
LUTHERAN WORLD ACTION

Final Report

Synod	Received	Per cent
Rocky Mt.	$ 7,485.56	150.3
Georgia-Alabama	8,651.22	131.3
Midwest	22,258.17	117.3
Florida	4,305.57	110.9
Pacific	8,614.49	108.7
Northwest	78,508.73	106.8
Indiana	30,711.28	106.4
California	22,500.00	105.8
Kentucky-Tennessee	8,886.72	105.6
Ohio	111,508.25	105.3
West Virginia	7,448.83	104.7
Virginia	31,359.97	101.9
Iowa	23,399.04	101.8
North Carolina	47,225.73	101.4
Illinois	72,497.95	101.0
Maryland	75,619.08	99.0
Michigan	12,685.67	96.8
South Carolina	31,665.55	95.4
Pittsburgh	117,894.83	94.9
Wartburg	20,576.45	94.4
Mississippi	733.16	86.0
New York	176,941.54	85.3
Penna. Ministerium	246,516.69	84.6
Texas	6,228.11	80.3
Kansas	11,165.26	79.5
Central Penna.	194,885.75	77.1
Nebraska	20,511.82	76.9
Slovak Zion	6,436.39	36.2
Icelandic	1,221.87	
Puerto Rico	770.00	
Virgin Islands	1,270.51	
Miscellaneous	8,113.42	
	$1,418,597.61	

"The Lutheran" gets associate editor

Selection of the Rev. Albert P. Stauderman as associate editor of THE LUTHERAN was approved by the ULC Committee on Church Papers at its Jan. 16 meeting. He had been called to the editorial staff of the United Lutheran Publication House by the Board of Publication.



ALBERT P. STAUDERMAN

Begins April 1

Mr. Stauderman has been for 15 years pastor of St. Paul's Church, Teaneck, New Jersey. For five years before that he was a New York *Times* sports reporter. He is a graduate of Wagner College,

	Received	Per cent
Evangelical Lutheran Church	$ 634,823.66	103.1
Danish Lutheran Church	17,611.54	101.7
Augustana Lutheran Church	373,820.77	101.0
Lutheran Free Church	47,450.00	100.1
American Lutheran Church	543,300.67	100.0
United Lutheran Church	1,418,597.61	91.7
United Evangelical Lutheran Church	28,383.03	82.6
Finnish Suomi Synod	19,510.00	74.9
Undesignated	30,005.70	
Totals	$3,113,502.98	97.2

Hartwick Seminary, and has an A.M. degree from Columbia University. He is now president of the Northern Conference of the New Jersey Synod.

ABDEL ROSS WENTZ
Will teach and write

Wentz resigns Gettysburg presidency

Dr. Abdel Ross Wentz resigned as president of the Lutheran Theological Seminary, Gettysburg, Pennsylvania, at a meeting of the board of directors on Jan. 18. The 67-year-old scholar and church leader said he is "convinced that the interests of the seminary will be better served if a younger hand is now placed at the helm."

The resignation takes effect July 31.

Dr. Wentz will continue as professor of church history, the post to which he was called by Gettysburg 35 years ago. He has been president for 11 years.

He plans to spend much time in writing. A revised edition of his *Lutheran Church in American History* is one project planned for the near future.

Among positions of leadership which Dr. Wentz now holds in the church are the vice presidency of the Lutheran World Federation and the presidency of the ULC Board of Foreign Missions.

Rumpus at "The Miracle"

Pickets were picketing pickets this month in front of New York City's Paris theater which was showing *The Miracle.* This is the Italian-made film which Roman Catholic Cardinal Spellman has called sacrilegious and is trying to put out of business.

Police quieted the disorder which resulted when several men began picketing in protest against the 27-man picket line of the Catholic War Veterans. On one evening in mid-January there were 200 Roman Catholic pickets in a double line in front of the Paris. That's "ten times as many pickets as are permitted in labor disputes," protested the managing director of the theater.

Cardinal Spellman has requested that Roman Catholics boycott any theater in which *The Miracle* is shown.

New York State's Board of Regents had agreed to hold a hearing in late January on the question of banning *The Miracle.* This is the first time the 13-member board had ever decided to check up on a film already approved by the motion picture division of the State Education Department, which is the state's censorship committee. Sometimes the Regents review a film which has been refused a license, but never have investigated a picture which is licensed.

Several Protestant groups counter-attacked this month against Cardinal Spellman's attempt to close *The Miracle.* The Roman Catholic Church, said one group, has "no legal or moral right to attempt to force its views on the state as a whole."

Everyone is a missionary

Up one side of the street and down the other in almost all American towns go the Mormon missionaries. When you answer their knock at the door they tell you they are taking a poll of religious opinion in the community. "Does the Holy Trinity consist of three distinct beings?" is the first of the seven questions they ask.

The questions give the missionaries a chance to talk about their doctrines. (*. . . Such as that Jesus appeared in Central America soon after his resurrection in Jerusalem. His teachings there were recorded on golden plates—the Book of Mormon—which supplement the teachings of the Bible.*)

This month the Mormons reported they have more than 5,000 missionaries in full-time service in America and 5,824 overseas. (Total staff of Lutheran missionaries from America now in overseas service is less than 1,000.) Most Mormon missionaries serve a year or more, without salary, and receive about two months' training before they start.

Among Moslems in the Near East the Mormons had not been successful. This month they closed their mission in Beirut, Lebanon, and transferred 17 missionaries elsewhere. They had been forced out of Czechoslovakia a year ago by Communists who couldn't figure out what they were trying to do. But in Europe and Southeast Asia they were progressing.

And in Los Angeles they planned to begin building this year on a two-million-dollar temple larger than the one at Salt Lake City. Construction of 115 chapels in various parts of the U.S. was started in 1950, with 350 planned this year.

Seagrave will appeal

The famous "Burma Surgeon" said in mid-January that he would appeal to the High Court of Burma for reconsideration of his six-year prison sentence. Dr. Gordon S. Seagrave, who has been for 25

MORMONS AT WORK
Missionaries in Brussels

years a Baptist medical missionary among Karen tribesmen of North Burma, was found guilty of encouraging Karens in rebellion against the central government.

"I sincerely hope the American people will not judge the people of Burma by the actions of a few," said Dr. Seagrave following his conviction. Charges had been brought against the missionary "by a little clique of government officials who dislike him," Mrs. Seagrave said in Baltimore.

Dr. Seagrave became famous in America as a result of his book, *Burma Surgeon,* which described his trip out of Burma at the time of the Japanese invasion in 1942.

Woman gets permission

Miss Agnes Vold has been given permission by the Church of Norway to administer the holy communion in her work at a hospital in Oslo. It is not stated that she has been ordained to the ministry.

A service at which Miss Vold was given the right to administer the sacraments was conducted in the Vestre Aker Church in Oslo by Bishop Eivind Berggrav. This is the first time this privilege has been conferred on a woman by the Lutheran Church of Norway.

Commissioning of Miss Vold was among the last official acts of Dr. Berggrav as primate bishop of the Church of Norway. The question of ordaining women to the ministry has not been debated very strenuously in Norway. Several women have been ordained in Denmark, and efforts to establish the practice are being made in Sweden.

Bishop gives up office

Since the hard days during World War II, Bishop Eivind Berggrav had suffered from a heart condition. Early in the war he defied the Quisling government in Norway and had been imprisoned until 1945.

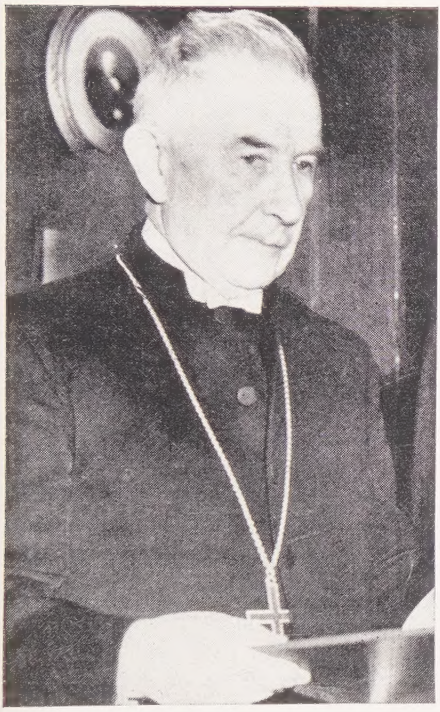
This month at a service in Oslo cathedral the bishop surrendered his office as leader of the church (*see cut*). Ill health was the reason for retirement. He would continue his interest in the World Council of Churches, of which he is a president, and would probably do some more writing. An English translation of one of his books, *Man and the State,* will be published in 1951 by Muhlenberg Press.

Pressure off in East Zone

There had been a lull recently in Communist attempts to control the Lutheran Church in eastern Germany. This month the government paid the church the usual subsidy for its running expenses, although government officials had threatened to provide no more support until the church moves its headquarters out of West Berlin into the Russian zone.

One reason for reduced pressure was that the government liked the speeches being made by Protestant churchmen such

MISS AGNES VOLD
Permission



BISHOP EIVIND BERGGRAV
Retirement

as Martin Niemoeller. Dr. Niemoeller traveled through the East Zone urging that Germans stay out of any future war against Russia.

In one Soviet zone city, Altenburg in Thuringia, a street was named for Niemoeller. In Berlin Dr. Niemoeller had talks with government officials in charge of church affairs.

Immigrants coming to Canada

Men were wearing their fur caps snugly down over their ears in Edmonton, Alberta, as the first 1951 immigrants arrived there in early January. Seventy-two refugees from central Europe reached Alberta. They were among 400 new Canadians who had come off the "Beaverbrae" at St. John, New Brunswick, on New Year's Day.

At least 600 families would be brought to Canada this year by the Canadian committee of the Lutheran World Federation, said the Rev. Clifton L. Monk of Winnipeg. To assist in the immigration of refugees into Canada, the International Refugee Organization had agreed to provide the salary of a LWF field worker for at least six months.

President Fry in Rangoon

Sao Shwe Thaike, president of the Union of Burma, talked in Rangoon in mid-January with ULC President Franklin Clark Fry and Mr. Albert Crews. He told the American travelers how relief supplies from the United States have been distributed among needy people in his country.

Dr. Fry and Mr. Crews visited refugee camps near Rangoon and conferred with mission leaders from various parts of the country. Then they started onward to India and Pakistan—the next stops in the 30-day trip around the world. In February they will give the American public a radio and television report of overseas relief needs.

No police permits for preachers

A Baptist minister, the Rev. Carl Kunz, felt that his mission was to "go out on the highways and byways and preach the word of God." When he tried to do it without a police permit in New York City's Columbus Circle, he was arrested.

This month the U.S. Supreme Court ruled that police had no right to interfere with the street preacher, since no disturbance had been created. The court also ruled against the city council of Havre de Grace, Maryland, where Jehovah's Witnesses had been fined for holding an unauthorized meeting in a public park. Rules governing meetings in the park weren't clear and definite, said the court.

World News Notes

Verdict against China

This month the United States was like a mother trying to persuade her flock of children to take a dose of cod liver oil. She wanted the United Nations to declare China guilty of aggression in Korea.

This would probably open the way for some sort of action against China. Most of the nations which usually follow U.S. leadership were afraid of being led in that direction. They knew that some U.S. strategists in the Pentagon building were eagerly waiting for permission to blockade the China coast and start bombing Chinese railroads, power plants. That would be a sure road to World War III.

In mid-January the U.S. House of Representatives took the very unusual step of advising the UN to find China guilty. "It is the sense of the House of Representatives," said the resolution, "that the United Nations should immediately act and declare the Chinese Communist authorities an aggressor in Korea."

The Chinese had turned down three UN appeals to stop fighting and start negotiating. As long as their troops were making progress in Korea, they would rather fight than talk.

Movies come home

For people who want to forget about international tangles, there was something on the horizon this month. So far only 300 families in Chicago had been exposed to the new entertainment arrangement known as Phonovision. But they thought it was pretty good.

A special telephone circuit brings to the home television screen a complete motion picture. A specific picture may be ordered by the customer, who has $1 charged to his phone bill to pay for it.

"This beats going to the movies the regular way," reported one of the families selected for the experiment. "I think we would be willing to pay $1 several times a week to see movies this way."

Thirty-four dollar job

Unemployment in the United States was down this month to the lowest point since the war. There had been about 63 million people with jobs, and only 2 million without any.

But a tiny ad in a New York City newspaper brought 245 people to apply for a job promising only $34 for a 40-hour week. This was the point: the ad stated, "Prefer retired man between 45-65."

Most of the applicants were 55 to 65 years old, retired from their former employment, and living on moderate pensions. They were bored with doing nothing, or unable to stretch their retirement income to meet the 1951 high prices.

Passport to Germany

On Jan. 15, for the first time since Germany's defeat, the West German government had authority to issue visas and passports at its New York and London consulates. Allied governments had given passport power to the Germans.

West German government officials were going to do a little traveling of their own quite soon. They had agreed to meet with East German government leaders to talk over plans for uniting their country.

Princes aren't important

Princes, Nabobs and Maharapahs were beginning to feel definitely out of place in India. In the days of the British, they were powerful potentates in their own kingdoms. Under the new government

rulers of large and small states have been forced to surrender most of their authority. Riches were taken from them.

Once the princes were stripped of their power, Indian government officials were making sure they stayed that way. Many were still allowed to rule their states as agents of the government. But they were to stay out of politics. Electioneering and soap-box oratory were out of bounds.

Many princes felt they were more popular than some government candidates. They didn't want to give up their rights without a struggle. Government authorities replied with threats of curtailing princely powers even more. Rulers were reminded that their salaries now depended on the pleasure of the Indian president.

Eritrea-Ethiopia union approved

ASMARA, ERITREA (*Worldover Press*). Eritrean reaction to the UN decision to federate this country with Ethiopia has been surprisingly calm. After months of bloodshed and violence, all factions feel tired of fighting and are adopting a "wait and see" attitude.

Storm warnings may be noted already, however, in some quarters. Leaders of the Eritrean Independence Party and many Moslems fear that Ethiopia will regard federation only as the first step toward outright annexation. If the federation proposal is carried out to the letter, all parties apparently will accept it. The big question mark is how the United Nations will guarantee that their resolution will be obeyed after September 1952, the target-date for completion of the federation plan.

As seen by the anti-Ethiopian bloc, the most ominous aspect of the scheme is that it gives the Federal Government power over "the sword and the purse." Jurisdiction will extend to defense, foreign affairs, finance, commerce and communications. So long as the Federal regime controls the army and the money, it may be able to impose its will on Eritrea, regardless of guarantees in the proposed constitution.

Some are doubtful

There are some indications that Ethiopia and her allies in Eritrea may try to break down the federation idea in time. The outspoken Abouna Markos, Coptic bishop of Eritrea, has openly declared that "federation is the first step." While he has favored the UN plan because it is the best that can now be had, he is certain annexation will only be a matter of time.

The Eritrean Unionist Party follows the same line. This party is made up largely of Eritrean Copts.

Eritrea's protection against annexation lies in the United Nations resolution, which says that the country shall remain autonomous under the Ethiopian crown. Eritrea is also to be given equal representation with Ethiopia on an Imperial Federal Council, meeting in an advisory capacity once every year.

In questions of real power, however, Eritrea will be at the mercy of Ethiopia unless the Ethiopian government belies the fears of its critics, and provided the United Nations maintains a close watch. In the executive, legislative and judicial branches of the federal government, Eritrea will be represented in proportion to population, which means that it can be outvoted ten to one on issues decided by these governmental agencies.

In spite of the dangers, the anti-Ethiopian groups give every indication that they will co-operate in making the UN plan work. They emphasize their belief that the plan is a good compromise, provided after September 1952 they are not deserted and forgotten by the rest of world.

AN ASSOCIATED PRESS survey last month indicated that Americans are sharply divided as to the course the U.S. should take to meet communist aggression. This split in public opinion was echoed in a major debate on foreign policy both in and out of Congress.

Hoover vs. Dulles

The controversy was touched off by Herbert Hoover's radio speech of Dec. 20, which proposed that the U.S. withdraw from Asia, curtail its military aid to western Europe, and build up its own military strength for ultimate defense of a "Gibraltar of western civilization."

He urged that not another man or dollar be sent to Europe until the countries there have built up their own defenses against Soviet invasion. The address was a bombshell, provoking wide discussion in the U.S. and spreading consternation in western Europe.

John Foster Dulles, Republican advisor to the State Department, took sharp exception to this viewpoint in an address to the American Association for the United Nations. He argued that to withdraw support from western Europe would not only be foolish from a military point of view, but would be a denial of the values which make the free world worth defending. To abandon our allies would be a sign of moral bankruptcy by which the U.S. would forfeit the respect of the other nations.

Dulles proposed that the U.S. build up its strength and that of its allies. The power to retaliate if Russia should march on western Europe would be a strong deterrent to Soviet aggression. He felt solution to the problem in Asia should be worked out through the United Nations.

Senate debate

SENATOR ROBERT TAFT in opening the debate in the new Congress, took a position between Hoover and Dulles. Disclaiming isolationism and voicing support for the Atlantic Pact, he nevertheless questioned the extent of U.S. military preparation and the reliance which the U.S. places in the UN. He proposed that no troops be sent out of the U.S. without approval of Congress. He challenged the assumption that the UN has the authority to call on its member nations to supply troops, and urged that the U.S. maintain its liberty of action in world affairs.

Senator Wayne Morse defended the UN as the best channel through which the free nations may pool their efforts toward maintaining peace. He urged that we support to the utmost the UN's present effort to solve the crisis in Asia. He emphasized strongly our need of western Europe, including West Germany, in building our defenses against Russian aggression.

A HEALTHY result of the airing of conflicting views is that private citizens are becoming aware of the issues. Public sentiment, based on wide discussion, is sure to make an impact on Congress and the State Department.

Carefully thought-out statements by church leaders are being given serious attention by government officials. An address by Dr. O. Frederick Nolde at the Washington Cathedral was printed in full in the *Congressional Record*. In the face of crisis, leaders in government are seeking for basic principles on which to base difficult decisions. The door to constructive leadership is open to the church.

—ROBERT E. VAN DEUSEN

Big-City Experiment

By CARL G. KARSCH

Instead of operating a settlement house in a tenement district, why not help near-by congregations to undertake a social-service program?

DUST LAY UNDISTURBED on most of the classroom chairs. The black lines marking off the basketball court in the church gym were nearly scuffed off. Overhead, the nets hung in tatters from their baskets. Obviously no spirited game had seesawed between the goals in many months.

The whole church was quiet most of the time, except for Sunday mornings. The quiet was disturbing. It was the kind of peace that settles gradually around a church when it is dying—when the congregation which created it has begun to move to "better neighborhoods."

The disease had followed a familiar pattern. First to be affected was the church school. Young children had stopped coming. "Too far to bring them," said the parents. Then Luther League attendance dropped. Finally, the adult organizations — the Brotherhood and Women's Missionary Society — fell off. Only loyalty seemed to bind together even enough members to hold Sunday morning worship.

That's how it was last year, and for some years past.

THINGS ARE DIFFERENT NOW. Take this Friday afternoon for instance. Downstairs, in the gym under the pastor's study, boys from the neighborhood are holding basketball scrimmage. A little noisy, but they seem to be having fun.

In the back of the church, where the classrooms are located, a group of boys and girls listens while a deaconess tells Bible stories, and illustrates them with a flannelgraph. Many of the parents of these children are coming at eight o'clock to see a movie on the life of St. Paul, this evening's feature at "Community Night."

The secret of this renewed vitality? A unique plan, sponsored by the Lutheran Social Mission of Philadelphia, which promises a solution to the problem confronting many city churches: what to do when the neighborhood changes.

FOR NEARLY 50 YEARS the society has concentrated its various settlement house and neighborhood house activities in the underprivileged areas of Philadelphia, just like the neighborhoods in which many churches now find themselves. Through athletics, handcrafts, weekday church school and other forms of group work, the trained leaders at the settlement houses have shown children and parents alike how to work and play successfully in a Christian atmosphere. Many who have belonged to the organizations have been led to Christ, or have had their faith revived.

Members of the society realized that parishes in rundown sections of the city would welcome the same sort of program of community service, once its value had been demonstrated. The plan proposed by the society was this: church buildings, rather than the settlement house, are ideal centers for conducting neighborhood social activities. Volunteers can be recruited from the congregations to sponsor the

groups under trained leaders.

Since most parishes cannot afford a full-time parish worker of their own, professionals from the society would spend one or two days a week with each church. The leader would train laymen to continue the work alone, and leave the leader free to assist another parish the following year.

An opportunity to test this plan came several years ago when a German-language congregation was threatened with extinction. Members had moved to the suburbs, and Philadelphia's growing Negro population now occupied the area surrounding the church.

Rather than abandon the church building, members asked the Ministerium of Pennsylvania to establish a mission for Negroes. The synod turned to the society for assistance in sponsoring group activities for neighboring children.

Results were outstanding. During July and August there were 104 children in the vacation Bible school. A Sunday school begun in August enrolled 35 students. Also there were afternoon classes in singing, dramatics, crafts, and games. So successful was the summer's work that a mission parish was established under Pastor Edward Dixon, who has continued the program.

FIVE OTHER CONGREGATIONS were selected for the full-scale experiment. At Annunciation Church, not far from the society's Negro center in West Philadelphia, Pastor Allen Youngblood formed a recreation period one night a week. A program of group work among Italian residents, originally undertaken by the society in its own neighborhood house, had been transferred to St. Peter's Church. Pastor Andrew Sommese found music to be the children's main interest. Hence, piano lessons were given by the social leaders as part of a series of two-day activities.

In Pastor Paul Wagner's Christ Church, in a Philadelphia suburb, a worker from the settlement house helped in the Sunday school and junior church, and also conducted a recreation hour for young people on Friday nights. St. James' Church, under Pastor Joseph Schantz, wanted a nursery school on Sunday mornings to solve the baby-sitting problem for young couples. Pastor Alvin Butz put a three-way program into effect at St. Matthew's Church: a weekday church school, a community night, and a Luther League all guided by the professional.

Wherever it has been tried, the program of social activity has been met with enthusiasm by the community. Attendances attest to that. The recreation period at Annunciation Church drew from 20 to 100 youngsters. St. Peter's program drew consistently large numbers of children. St. Matthew's Church averaged an attendance of 50 for the entire plan.

PASTORS, TOO, have received the idea warmly. Annunciation, a Negro mission congregation, was particularly pleased, since any plan which provides prospective members gets immediate favor. The activities gave entrance to homes otherwise deaf to missionaries.

Another parish endorsing the society's group work is St. Matthew's, a downtown church typical of those able to make best use of the program. Located six blocks from Philadelphia's City Hall, the 132-year-old congregation has its church building on the city's principal street. Surrounding the church are industry and small "bargain" stores. Behind the church, though, are countless small apartments, some bordering on the semi-tenement. Fifty per cent of the largely transient population is Roman Catholic. But

there is a fair percentage of middle-class Protestants, and many poor people.

Group work greatly aided the development of this inner mission. The settlement house worker devoted one day each week to the parish. In the morning and early afternoon she toured the community with a student nurse as her assistant. Mothers were asked to send their children that afternoon at four o'clock to the weekday church school.

Parents themselves were invited to come to community night at seven o'clock. The worker awakened leadership qualities in a languishing Luther League, helped the young people become active in conference League affairs.

Pastor Butz credits 30 per cent of last season's new members to the group work plan. This was only possible, he emphasizes, because each lead provided by the worker was followed with pastoral visits. Pastor Butz also points out the importance of training leadership in the parish to carry on group activities begun by the leader.

Flexibility is essential to the society's plan. That point was proved at Christ Church. People there found a vigorous youth canteen of a near-by public school was more than enough competition for their own young people's recreation night. When this becomes evident, a parish should switch over to crafts, such as ceramics, to provide children with a variety of interests in their own neighborhood. Similarly, a church with poor gym facilities would do well to avoid an ambitious athletic program, even if one is lacking in that area.

Mr. Craig F. Esterly, executive secretary of the society, stresses three conclusions drawn from observing the plan in action:

1. *Congregation and pastor must agree on the program's goal in the particular parish.* Pastors, generally, want to couple evangelism with social goals, despite the society's traditional desire to avoid direct evangelistic work. Best results are obtained, as in St. Matthew's Church, when calls by the minister follow in the wake of the worker.

2. *Lay helpers must be trained to continue the work when the professional leaves the parish.* St. James' Church, for example, found that training could convert lay helpers into leaders for their nursery program. But a group worker had to start and direct it.

3. *Parishes most desperately in need of the program are often least able to pay for it.* One congregation paid $40 a month for the service of a worker one day a week. Three of the six parishes had their programs supported wholly by the society. Where a church doesn't require all-out aid, leaders can often outline activities, provide ideas, and train leaders at no expense.

It is perfectly possible to tell a lie without saying anything untrue. As a matter of fact, the most effective liars are those who never deliberately say anything that is not so; they simply tell a piece of the truth and refuse to tell all of it.

—Henry Hitt Crane in *Your Life Counts* (Abingdon-Cokesbury)

WE AREN'T USED TO BEING IN TROUBLE

By REINHOLD NIEBUHR

I KNOW HOW to be abased and how to abound," declared St. Paul—and thereby stated the necessity of the Christian faith to come to terms with both prosperity and adversity, with good and evil fortune. To know how to abound means to accept good fortune without pride or conceit. To know how to be abased means to accept adversity without despair.

The culture in which we have been nurtured, particularly in America, has assumed that the comforts, securities, satisfactions, and achievements of life could be expanded and multiplied without limit. Nations and individuals could hope for more and more power and privilege.

Of course during this period people did become sick, suffered from many adversities, and finally faced death. Therefore, if they had nothing but the mood of the culture to sustain them, they would be wretched indeed. For there was nothing in our culture which taught how to be abased.

NOW WE have come, as a whole nation, before some hard realities of life which all other nations have faced before us. We have been, in essence, defeated in Korea, no matter what the final outcome. We have discovered a disturbing limit of moral authority for western civilization in the whole of Asia. We have been forced into the disciplines of an "armed camp."

And not the least part of that discipline is the heavy taxation which will be required to sustain it. Very few Americans are willing to admit that all these experiences are due primarily to a combination of historical circumstances which no statesman could have created or deflected. We happen to live in a tragic age in which one world is dying and another seems powerless to be born.

It is our destiny to live in this age. We cannot live in another. In this situation we must try to avoid both the spread of communism and the outbreak of an atomic war. To move, act, and make decisions within such narrow limits of destiny is a sobering experience for a nation and a culture which thought that historical destiny was completely under the control of human decisions.

ONE OF THE MOST important lessons for our whole nation is therefore to learn how to be abased, to live within the limits of our epoch's possibilities, to accept what is fragmentary and frustrating in human history, and to bear with patience the adversities of life. The more we can do this with patience and serenity, the more will we be able to act with resolution.

The Christian faith offers no escape from life's vicissitudes. It preaches no craven resignation. We must act and assume responsibility within the limits of our powers. But we must also understand that our powers have limits. We are not God. Some of the hysteria in which our nation is now involved is derived from the puncturing of the vain delusion that we were a kind of god who could command the waves of history to obey us.

Our prayer might well be:

God, give us the serenity to accept what cannot be changed.

Give us the courage to change what should be changed.

Give us the wisdom to distinguish one from the other.

DPs Found Homes in Cleveland

By WILLIAM DINWOODIE

An immigrant from Hungary helped 85 of his countrymen to begin new lives in America. They are making good adjustments to their new situation

AN URGENT PLEA for help started it all. The plea was from Hungarians in displaced persons camps in Germany.

In letters to the Rev. Gabor Brachna, pastor of West Side Hungarian Lutheran Church in Cleveland, they told of fleeing before the Red terror in Hungary. Couldn't something be done to help them find a haven in America? they asked.

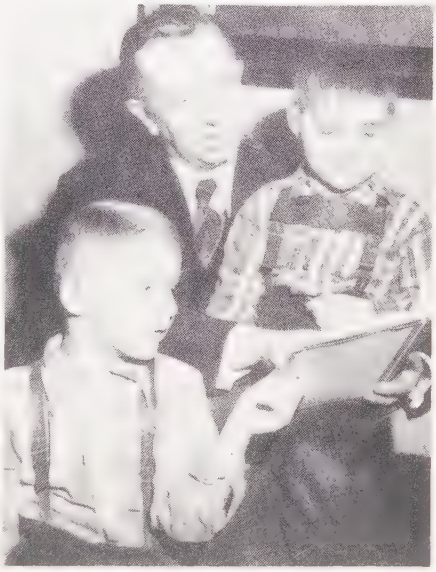
Pastor Brachna was unable to close his ears to their pleas. With God's help and the help of his parishioners, he determined to do what he could.

THAT WAS in the spring of 1948. In the three years since then, he has made it possible for 85 displaced persons "to begin life anew" in Cleveland. Another group of 20 is expected soon.

Fellow-ministers wonder how Pastor Brachna has found time to find homes and jobs for these unhappy refugees from European camps. Pastor Brachna, a modest, quiet spoken man, admits it hasn't always been easy.

"But I couldn't have done anything else," he insists. "I knew of the wretched condition of these people who had fled before the Russians in Hungary and found a temporary refuge in German camps.

"To me, it was a Christian obligation to do what I could to help them. If I'd done less, I'd have missed a great opportunity to be of service to others."



READING LESSON
Pastor Brachna instructs DP youngsters

Asked how the members of his congregation, who came here before World War II, regarded the incoming displaced persons, Pastor Brachna smiled and said:

"Relations between the two groups couldn't be better. Yet they're not at all alike."

The pastor went on to explain that those who came here before the war were mostly young people from the farms and factories of Hungary. They wanted to better their way of life. After they had become settled, they helped to organize and build churches in their neighborhoods.

Mr. Dinwoodie is a member of the staff of "The Cleveland News."

WELCOME TO CLEVELAND
Pastor Brachna greets Joseph Palatinus and family

The newly arrived refugees are, on the whole, older. Many of them are professional people. Others formerly held positions of influence in the government. The pastor believes it will take them five or six years to adjust themselves to conditions in America.

"BUT YOU mustn't think they're not grateful," he hastened to add. "They know of the chance that has been offered them to make a new home in this country. They're determined to make the most of it."

Many of these families have settled in the vicinity of the church. They include three Lutheran ministers: the Rev. Aladar Egyed (formerly pastor of a church in Szeged, Hungary), the Rev. Louis S. Bel, the Rev. Gustave Szulczer.

Mr. Egyed, under whom Pastor Brachna served early in his ministry, is now the organist in the West Side Church. The Rev. Mr. Bel is pastor of a Lutheran church in Berlin Center, Ohio, while the Rev. Mr. Szulczer is working in a factory while awaiting an opening in church work.

A former county judge, Dr. Frank Barcza, is employed in a restaurant. A former member of the Hungarian parliament, Kalman Bertalen, works as caretaker of an estate.

Bertalen chuckles in telling of his experiences as a hat checker at a recent party given by his employers.

"Accepting their tips, I thought of the many times I'd been the tipper," he said. "You get an entirely different view of things from the other side of the counter."

PASTOR BRACHNA said physicians have the hardest time in making their way. He has placed three of them as internes in Cleveland hospitals but the pay, at the start, is only $50 a month and they find

INTRODUCTION TO AMERICA
Mrs. Brachna explains washing machine to DP women

it almost impossible to support themselves and their families. Yet the work in the hospitals is necessary in preparation for state board examinations which must be passed before a doctor can begin private practice.

In sharp contrast is the experience of a butcher, John Palatinus, who arrived in this country a year ago. Palatinus quickly obtained employment in a provision house. Since then he has purchased a home from his savings.

Others who have gotten jobs in the building trades have been equally fortunate, Pastor Brachna said.

Young people of school age seem to have the least trouble in making adjustments. A 13-year-old girl, who came to Cleveland last summer, led her junior high class during the winter term.

Younger children, six to seven years old, have little trouble learning English and each one is reported doing well in school.

Apart from the displaced persons program of his church, Pastor Brachna also gives general supervision to the Lutheran project in Ohio. Under the Ohio program, 1,200 refugees have been settled in cities and towns throughout the state in the last three years.

In all of his work, Pastor Brachna has the active co-operation of his wife. Before the arrival of each group of DPs, she and members of the congregation have collected clothes and furniture for them. Later she has done what she could to make them feel "at home" in their new surroundings.

Referring to Mrs. Brachna's work, one of the newly placed women said: "I don't know what we'd have done without her.

She's been like a sister to all of us."

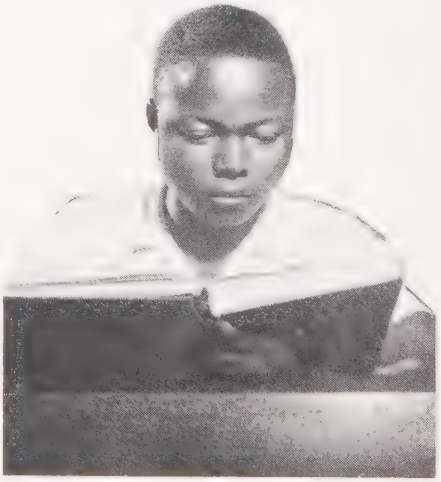
Pastor Brachna's ministry covers a 17-year period. Born in Hungary, he graduated from the Lutheran seminary there in 1931. Coming to America, he enrolled in Union Theological Seminary where he obtained his master of sacred theology degree in 1933. Then he returned to Hungary where he was assistant to the Rev. Mr. Egyed in Szeged in 1934-35. A three-year pastorate of a church in Mako followed. He was called to the West Side Church in Cleveland in 1938.

Pastor Brachna was in the midst of a new church building project when he launched his displaced persons' program. The new church, now completed, is one of the finest of its size in the city.

LEADERS FOR LIBERIA

By GEORGE R. FLORA

Mission in Africa seeks to train natives as pastors and teachers. A new school deep in the interior will be built as soon as a road is opened to the proposed site



MORE EVANGELISTIC WORK in the interior of Liberia is the constant purpose of the Lutheran church in that country. Not only is the new Phebe Hospital to be erected far inland, but the Lutheran Training Institute also will be established in the interior at Salayea, which is a large town in a populous district.

Our pupils will take their training in a center easily reached by both the Loma and the Kpelle tribes, among whom we work. This will make it possible for our students to use their weekends and vacations for practical training in teaching and in evangelistic activities in the towns and villages of the vicinity.

Plans are proposed for the removal of the school from Muhlenberg, 20 miles inland from the coast, to temporary mud-and-stick buildings at Salayea. Once established there, the principal of the school can supervise the erection of the permanent buildings.

THE LUTHERAN TRAINING INSTITUTE (LTI) developed in response to a very real need of the Liberia Mission. As first planned it was to be a small school, housed in a single building, with a maximum of 24 students and faculty. Its duties were to be twofold: 1) It would provide a place where the workers of the church could be brought together for refresher courses, and inspiration which they could take back to their villages.

Pastor Flora has been a missionary in Liberia since 1938.

And 2) it would provide Bible and practical training for eighth-grade graduates who wanted to take up full-time work in the church.

From its beginning, the policy of the school has been that a large part of the training of the workers should be actual supervised evangelism, carried out in the villages by the students and their teachers. The present location at Muhlenberg School is not suitable, since it is far from the two tribes among whose people the Lutheran Church carries on its work, and from whom are drawn the majority of the students preparing for life work in the church.

When the Luther League of America accepted the Training Institute as its project, and provided funds for its construction 10 years ago, the Mission had selected Kpolopele as the site at which the school was to be established. Several factors led to this choice: 1) It is in a thickly populated area, with many villages no more than an hour's walk away. 2) The Paramount Chief was favorable to the work. 3) It was accessible, being nearest the coast of all the stations in the Kpelle area, and having the definite expectation that the motor road would be constructed to the place within a year.

Previous experiences at Zorzor and Sanoyea had convinced the Mission that it was impractical to try to build permanent buildings at any mission station before a motor road was opened to the place. The problems of transportation without a road are too difficult to solve.

However, after the war, when definite assurance was given that the road would soon be opened, the Rev. Paul Lewis surveyed the area, located the buildings, and began preparations for construction. The road was not completed, and it became necessary to transfer him to other work which could be carried forward.

Later, in 1947, promises were again made by those in charge that the road would be opened, and Mr. Weiss, missionary builder, was sent to Kpolopele again to organize and be ready to build. Again the road failed to materialize, and Mr. Weiss was transferred to other work. Finally, in 1949, the road was opened, and work could begin.

In the meantime many changes had taken place in Liberia, and in the work of the Mission. The motor roads had been extended all the way to the French Guinea border, making it possible to

Muhlenberg Training Institute
Co-ed now

MISSION SCHOOL STUDENTS
Big Book

reach Zorzor by car, and bringing Belefania and Sanoyea nearer to the roads. The Lutheran Training Institute was organized on the old Boys' School compound at Muhlenberg, the Boys' School itself having been combined with the E. V. Day Girls' School across the river to form a co-ed school.

After two years the Boys' School buildings were condemned as unsafe. LTI was moved for temporary housing with the co-ed school. Further, standards of education had risen so that eighth grade was no longer sufficient training for leaders, and a Bible high school had to be added to the plans and program of the LTI.

Expanding work, increase in student body, addition of the Bible high school, the policy of the newly organized Evangelical Lutheran Church in Liberia to train its leaders in LTI, all required that a much larger school he built than had first been planned. Restudy of the whole field and its needs, and the relation of the institutions in operation and those planned for the future, occupied most of the attention of the Mission Conference. Finally the decision was made to relocate the enlarged LTI at Salayea.

Salayea is in the area of the Kpelle tribe, as is Kpolopele. But Salayea is a large town, and there are seven other large Kpelle towns near by. It is on the border of the Loma area, and several large Loma towns are close enough for the students to work in them.

Thus the original plans of supervised field work can be carried out in both the tribes for which the church is preparing workers. Men and women already serving the church can come to the school for additional training.

Thirty or more pupils will be enrolled next year, and about the same number of church workers are waiting for an opportunity to attend. The present government emphasis on education should

cause the enrollment to increase.

The school is expected to hold to its objective of preparing leaders for full-time work in the church. Students who plan to enter industry or a trade will go to the Booker Washington Institute at Kakata, in which the Lutheran Church has an interest. Agriculturally inclined students may go to the Cuttington Agricultural College, sponsored by the Episcopal Church, with which the Lutheran Mission expects to co-operate. When the needs of the field require general high schools, they may be provided in connection with the station schools.

Today, LTI is training men and women to serve the church as catechists, evangelists, and teachers. Those who plan to enter training for nursing and work as medical assistants take their Bible study and pre-medical courses here. During vacation periods, as many workers as can be accommodated are brought in from the villages for short refresher courses.

Tomorrow, at Salayea, these students will receive better training, especially in evangelism. There will be students in the seminary classes, preparing for ordination. The churches will be strengthened by having their school near by, and its faculty and student body in contact with many of the congregations.

The graduates will go out prepared to work among their own people. The Evangelical Lutheran Church in Liberia is growing. It needs more trained leaders. The Lutheran Training Institute must meet that need.

Here was a man (Gandhi) in a loincloth with a lathee (bamboo walking stick) going out to do battle with the greatest empire that ever existed and promising not to return until independence had been gained. Never were two sides more unequally matched. But here was something more than a little man and a stick. Here was the embodiment of an idea: he would match his capacity to suffer against the others' capacity to inflict the suffering, his soul force against physical force; he would not hate, but he would not obey, and he would wear down all resistance by an infinite capacity to take it.

Here was a technique that had been applied here and there in history, but never applied to a problem on the scale of nothing less than the freedom of one-fifth of the human race. The stakes were immense, and the cards seemed all stacked against him. How could he win? But we soon began to see the immense power of an embodied idea. The British were baffled. This was illustrated when a burly Irish military officer said to me: "If they'd only fight with weapons we'd understand, we would show them something. But this . . ." And he shook his head helplessly. Gandhi was getting behind the military armor and striking at the heart and conscience, and a great nation was striking back, but wincing under the blows falling upon its inner spirit.—E. Stanley Jones in *Mahatma Gandhi: An Interpretation* (Abingdon-Cokesbury)

God is the Production Manager

By RAYMOND T. STAMM

Man can't make anything without God's help. But God expects us to make good use of the materials he provides for all his children

THE TEACHINGS OF JESUS abound with references to the economic life of his day. Plowing and sowing, weeding and reaping, threshing and grinding, baking and serving meals furnish the materials of his parables.

The haggling merchant . . . the hard-headed banker . . . the despised publican . . . the scoundrel steward . . . the food hoarder . . . the high-priestly collaborators with the Romans, who were so notorious that the street ballad "Woe is me!" was sung in derision of them . . . the temple traffic, which converted the house of God into a kind of national bank, state fair, and cattle market . . . poor widows . . . crooked judges . . . forced labor, low wages, unemployment . . . blind beggars, callous rich men, and foxy kings—all these appear in the stories Jesus told.

They show how inseparably the task of developing the righteousness of the kingdom of God is bound up with the production, distribution, and use of material things. Every human being needs enough bread for maximum energy to hallow God's name, build his kingdom, and do his will. This makes the opportunity to earn one's bread the inalienable right of every man on earth.

IN ANSWERING our prayer for daily bread, there are some things that God has reserved for himself. No scientist can create life of any kind. All that man can do is to manipulate, to set up certain conditions under which the life that only God can give will develop in one way rather than another.

The chemist can analyze a grain of wheat but he cannot create one that will sprout and reproduce. The geneticist can develop new strains of corn and cattle, but only by crossbreeding existing types. The physician can prolong life by teaching us to fulfill its conditions. But sooner or later he, and we, and all other creatures living on earth are going to die.

Finite man cannot even predict the weather without a substantial margin of error; for "the wind bloweth where it listeth," and a handful of dry ice sown from an airplane to cause the desert to bloom as the rose succeeds mainly in stirring up rival states to sue each other for infringement of their respective cloud-rights.

ON THE OTHER HAND there is a host of things that God does only through his creatures. He creates food for the birds, but he does not build nests for them. The 1,200 flights that a pair of wrens must make each day to feed their young would be the despair of man's proudest airlift.

The goods we need do not roll from God's assembly line while we stand by with nothing to do but gaze in wonder, and praise him for his wonderful system. He makes us his partners, intends each of us to have a job with a specific part in establishing and maintaining the line.

Dr. Stamm is a member of the faculty of Gettysburg Seminary. This is the sixth in his series of ten studies in the Lord's Prayer.

God creates the good earth of Eden, with rain and rivers to water it. And out of the ground he brings "every tree that is pleasant for sight and good for food." But contour plowing, pruning, weeding, fighting locusts, and controlling disease he entrusts to man.

Rivers are his gift, but they will flood and not irrigate Adam's garden unless Adam builds dams and digs ditches. The cedars of Lebanon and the cattle upon a thousand hills are the Lord's, but Abel must tend the flocks and Cain must till the fields. God makes the country, but if Cain prefers the city, Cain has to build it.

God's canopy is space; so if Jabal wants a smaller tent than that, Jabal must weave it. When the morning stars sang together, the wind of the Spirit made answer through pine and fern and hemlock. But the harp had to wait for Jubal to invent it.

There is abundance of oil in Arabia, and of iron and coal "in the deep places of the earth," but Tubal-cain lacks "every cutting instrument of brass and iron" until he learns to strike fire from flint and to design his tools. The Almighty, who makes the winds his messengers and the galaxies his precision instruments, will wait for the wheel and the cart, the tractor, the diesel, and the plane until men get tired of packing freight on their backs and are ready to make necessity the mother of invention.

"The sea is his and he made it," but never a canoe for man. Nor did God's lightnings at Sinai reveal his electrons to Moses by a miracle that would exempt his people from the long, hard labor of science.

IN ALL THESE God's intention is to give an abundance of things to all who seek first his kingdom and his righteousness. Bible readers often miss the point of Jesus' teaching about the right use of property. The poor are not blessed by their poverty, but in spite of it—provided they do not become apathetic or bitter but learn to put their trust in God. And when God's kingdom comes they are not going to remain poor, even in material things, for they are going to inherit the earth!

Many of the necessities, to say nothing of the luxuries, of modern life were unknown in the Nazareth of Jesus' day. But this is no reason why we should not enjoy them, provided we take the right means to acquire them and then put them to spiritual uses.

We can and ought to make our electric light a more glorious symbol of the Light of the World than a sputtering candle. And a modern home with plumbing and refrigeration is surely a more worthy unit in our Father's house of many mansions than a smoky stone hut shared with chickens, sheep, and goats, and open to malaria, trachoma, and dysentery.

If the healing of lepers and preaching the gospel to the poor were signs of the presence of the kingdom of God in New Testament times, there is every reason for us to regard the eradication and prevention of poverty and disease as equal evidence that it is being established in our hearts and in our society.

THIS DIVINE-HUMAN partnership given in answer to our prayer for daily bread is one of the special marks of God's grace. The least we can do in return for the love wherewith he has first loved us is to remove the roadblocks which human sin has set up against his purpose to create an economy of abundance, both of spiritual and of material things.

God has conditioned man's material prosperity upon his righteousness. But his aim is to have One World. He will

not allow even a good man like Job to be secure in his material blessings while millions of others have to go half starved. By the principle of social solidarity the good must suffer for the sins of the bad. If all men loved God and lived according to the Golden Rule, poverty would soon become a thing of the past. But the hard fact is that a single selfish person anywhere in the world can endanger the economic security of all the rest of earth's inhabitants, present and future.

That is why material prosperity is not always added to those who seek God's kingdom first. So the kingdom-seeker must be willing to risk all, and if necessary, give up all, in order to convert the whole world to that righteousness which is the only foundation of security.

THE PRINCIPAL road-blocks to be removed by our prayer are three: inertia, greed, and war. Man's ignorance and laziness, his shiftlessness and pride, his provincialism and prejudice, rebel against new ideas and methods and keep him plodding along with an ox-cart full of superstitions and broken down economic slogans and methods.

When we pray, we allow the Spirit of Christ to rid us of lies and of the half-truths, which become total lies. The world owes every man a living, but that does not mean that the world is every man's oyster.

This oyster-theory is the greedy conclusion of those who are out to get all that they can, as quickly, for as little as they can, to spend as they please, without regard to the effect of their getting and spending upon the moral and spiritual climate of this world.

When we waste our reserves of oil and iron and uranium . . . when we toss a match and burn down a forest . . . when we become "suitcase farmers" and expose the good earth to dust storms . . . and when we allow competition to reach the point where it wastes not only materials but men, we block God's answer to our prayer for an economy of abundance.

That is tragedy enough for our own generation. But worse, it makes it harder for God, who has to provide for all the generations to come, a thousand, or ten thousand, or ten million, perhaps a billion years from now.

FROM THIS point of view we see how great a risk God assumed in giving man so large a share of responsibility—a risk so great that only the Cross can measure it. At the very beginning, Cain rebelled against being his brother's keeper and slew him. And fight-loving Lamech, father of Tubal-cain the munitioner, multiplied the ratio of vengeance by 77 to 1.

This is the mark of Cain that thwarts the impartial readiness of our heavenly Father to give enough bread to *all* his children. It is a debt so vast that only a universal forgiveness can remove it.

"I AM SURE, therefore, that the essence of democracy is not in the idea that no one ought to have to do anything he doesn't like; the essence of democracy is in the legal and potentially effective criticism."

RICHARD ACLAND in *Nothing Left to Believe?* (Longmans, Green)

PRAYER SAVED MY LIFE

A true story as told to Esther Miller Payler

In a death-dealing blizzard God gave a man strength to come through safely

IF IT HAD NOT BEEN for prayer, I would have been a casualty of a record-breaking blizzard which gripped western Kansas and Colorado. The death-dealing fury of the blizzard made newspaper headlines. If it had not been for the grace of God, my death notice would also have been reported.

The plains of western Kansas were new to me. I was opening up a new territory for my firm, and my car was full of posters and advertising materials.

When I said goodby to my wife and baby in Kansas City, I thought spring was near. I anticipated no trouble, and expected to be home again in two weeks. There was a series of red dots on a map in my car glove-compartment, showing places I intended to visit.

ON MY THIRD DAY OUT I was behind schedule, so worked late. Toward evening I noticed a peculiar gray-green light in the sky. Large flakes of snow, like feathers, floated down slowly. Soon the flakes were smaller, but there were more and more of them. I decided to push on to the next town and find a hotel.

Even in the car I could feel the sharp power of the wind. Instead of traveling away from the storm as I had hoped, it was ahead of me on the plains. Even in my heavy overcoat, I shivered.

It was difficult to keep to the road. Sometimes my motor missed, which it never had done before. "Trust in the Lord," I kept repeating to myself, as I always had done in times of stress. I kept whistling my favorite hymn, "Rock of Ages."

Through the curtain of snow I saw lights of a farmhouse. Someone in the door was waving, beckoning, but I thought the farmer probably mistook me for a neighbor and I plowed on, slowly, painfully. The windshield wipers were having a hard time to keep up with the wet snow. The motor was missing oftener.

MY CAR STOPPED. When I put my foot on the starter, there was only a weak whine. I looked about, praying desperately. I couldn't see anything, except snow and greyness like a smothering curtain. I opened the car door. I switched on the flashlight I was carrying, but the wind snatched it out of my hand. I tried to lift the hood of the car, but it was impossible to budge it.

I still didn't know this was a blizzard, or how dangerous my situation was. I listened for a car. Maybe I was still on the road, and if a car came along I would get bumped. My breath was in frosty clouds. I got back in the car, and was cold to the bone.

How I wanted to go to sleep and forget this discomfort, but I knew I must not. I prayed to keep myself awake.

Determining to find my way back to the farmhouse, I reached into my suitcase, put on more clothes and my galoshes. When I got out of the car I could see nothing. I was scared to feel loneliness deeper than I had ever felt before. God was with me, I had to keep reassuring myself aloud.

I felt my way along the car, fell in the drifted snow, and was lost, although just a few feet from the car. I struggled to

my feet, fell again. Then I saw the car, so crawled back to it. The door was stuck. My fingers, gloved and numbed with cold, could not manage the lock. I finally opened the door and slipped inside.

My car clock showed 8. In my parents' home and in my home my wife and baby were having evening worship. I knew I was being prayed for. How I needed it! "Help me, God! Show me what to do!"

I HAD A BOX of candy in the car, and I ate two pieces. I scooped up a handful of snow which had drifted in. That was my supper. I put all my clothes on top of me, and tried to rest, putting myself in God's care.

I let myself get drowsy and then forced myself awake. This kept up for hours. The clock showed it was morning. It was lighter but still grey and still snowing. I was alone with God.

I ate the last of the candy and a handful of snow. I tried to read in my Testament and Psalms, which I always carried in my pocket. It was hard to concentrate. I read the 27th Psalm. The seventh verse I kept repeating: "Hear, O Lord, when I cry with my voice; have mercy upon me, and answer me."

I knew I was not alone in my prayers for my safety. By now my parents and wife would know of the storm and I felt their prayers. I couldn't see anything but snow!

The wind no longer howled. It was still snowing but not so hard. Straining my eyes through the frosty peep holes I made by breathing on the car glass, I saw the top of a fence. Soon it would be night again.

I couldn't stay awake another night. I had to do something. "God lead me!" I kept praying, as I opened the car door and plunged into the drift. I sank in and floundered. The wind snatched the breath out of my mouth. I couldn't see the fence now. "Oh God, lead me," I panted, finding the fence again.

SWAYING WEAKLY, I held on and kept plunging ahead. The fence was bound to lead somewhere, to some house. If only God would give me the strength to keep on. How far I had gone I did not know. My feet were weighted down. My clothes felt frozen. "Hear me, Father!" I tried to cry aloud. A red barn was directly in front of me.

Two men came from the barn. "Help!" I shrieked. I floundered toward them. That is all I know until I woke in a warm kitchen. Two men were rubbing me. My feet were in a bucket of snow. "You were at the end of your rope, Son," grinned the old man.

"God saved me," I cried. I couldn't keep back the tears. A sweet old lady brought me a big cup of coffee. Its warmth made me feel alive again. The room was full of the fragrance of ham and eggs. Someone brought me a plate of them with fried potatoes, and puffy home-made biscuits. I had never tasted food like that. I thanked God I was safe.

After I ate the farm family listened to my story. "Let us pray," said the farmer. I could hardly say "Amen," before I was sound asleep, and I slept round the clock.

HOW KIND these God-fearing people were. As soon as they could get through with a tractor they took me to the nearest town and I telephoned my parents and wife. "Thank God, you are safe. We were praying for you all the time," they answered.

The exposure did not make me sick. My car was uninjured. How fortunate I had been! It was clear to me that I had been saved by the power of prayer. God was there with me in the blizzard. He had kept me alive.

The Gospel for Quinquagesima Sunday

is written in Luke 18:31-43

"KNOW THE BIBLE" SERIES by PHILIP R. HOH

JERUSALEM WAS the one place the disciples wanted Jesus to avoid. He was in more danger from more people there than anywhere else.

He had become a popular figure in Palestine. Church leaders were jealous of him. He had called some of the Pharisees hypocrites; they hated him for it. He had denounced the legalism of the scribes and lawyers; they thought him a dangerous liberal. He preached the resurrection of the body, which the Sadducees did not believe; they regarded him as a heretic.

Each of these groups had headquarters in Jerusalem. He had healed on the Sabbath, an act punishable under the Jewish law by death. In Jerusalem that law might be enforced.

Truly, Jerusalem was not a safe place for Jesus. Most of the leaders of Judaism regarded Jesus as a dangerous foe, a man to be watched and, when opportunity could be arranged, put to death.

Some of the people were beginning to call him the Messiah, the Son of David. They hinted that he would lead them to independence of the Roman overlords. He would drive the foreigners out. He would restore the Promised Land to the people to whom it had been promised.

NATURALLY THE ROMANS were also watching Jesus with suspicion. If he were going to lead a revolution, they wanted to be sure to head it off at once. Jesus made the leaders nervous. He was too popular, had too much appeal, too much influence with the people. Church and state feared him. Fear breeds hate. Hate breeds murder. Certainly, a trial would have to be held, witnesses procured, judgment passed. But those details could be arranged by the church or the state.

So when Jesus decided to go to Jerusalem his disciples were both amazed and afraid (Mark 10:32). It was folly, sheer suicide, the disciples warned him.

But Jesus had his own ideas, his own reasons—his and his Father's. He had known for a long time what the result of his teaching and living would be.

AS OUR GOSPEL LESSON opens we find that Jesus, once again, has taken his disciples aside and explained to them what would occur. The things that men like Isaiah had predicted would come to pass. Jesus would be "led as a sheep to the slaughter." The disciples never quite understood Jesus. In Luke's words "this saying was hid from them." Even when he was crucified, they did not understand. That's not so surprising. How much do we really understand?

Jesus called himself the "Son of man" (Luke 18:31). He often used this title in referring to himself. It is the only title that he used. The phrase "Son of man" is found in the Psalms, in Ezekiel, in Daniel, and in the Book of Enoch—a book which was popular in Jesus' day.

In some places it merely refers to sons of men, that is, humans. In that connection it carries the feeling of lowliness and mortality. In Enoch it refers to a Messiah. It was, therefore, a title that

could mean anything from servitude to majesty, from humanity to divinity.

Those who heard Jesus use this title in reference to himself would wonder how he meant it. Some would realize that he was referring to himself as the Messiah. Others would see no special significance to the title. Jesus made men decide regarding their own faith as to who he was.

On the way to Jerusalem Jesus and his followers passed a blind man sitting by the roadside begging. Mark adds his name, Bartimaeus. Matthew adds another blind man (Matthew 20:29). Mark says the incident occurred on the way out of Jericho. Luke places it on the way into the city. Mark's account is probably most accurate in all details—not that it matters.

When Bartimaeus heard the commotion he inquired what caused it. He was told that Jesus of Nazareth was going by. Obviously he had heard of Jesus, for he called out "Jesus, Son of David, have mercy on me."

Had Bartimaeus not included the words "Son of David," most likely he would have been ignored by the crowds, and Jesus would have passed by without even knowing he was there.

To call Jesus the Son of David was like saying "Hail the conquering hero!" See the drama of this story. Jesus is leading his disciples to Jerusalem. Crowds begin to follow. Is he the Messiah? Will he now take over the city, drive out the Romans?

The crowd surges forward. Some are eager to fight. All watch and press on in anticipation. Tension mounts. Roman spies watch carefully. Roman soldiers prepare to wield their swords on an instant's notice. Is this to be the beginning of a revolution against Rome?

Suddenly a voice calls out the title, "Son of David!" Conquering hero! Perhaps somewhere a Roman archer aims an arrow at Jesus. One cry of "Down with Caesar!" and the arrow will be loosed.

The followers of Jesus tell Bartimaeus to be still. Such words might be considered treason. But Bartimaeus wants Jesus' attention, and he is going to get it. He does. Jesus asks that Bartimaeus be brought to him.

They face each other, the beggar and the Son of David. The Messiah, facing suffering and death in Jerusalem, is stopped by a blind man asking a favor. The great procession to Jerusalem is halted by a noisy beggar!

For Jesus all the pageantry, all the crowds, all his own suffering fade and are, for the moment, forgotten. Here is a man who has asked his help. "What do you want me to do for you?"

"Lord, that I may receive my sight."

There is no doubt in the mind of Bartimaeus that Jesus can restore his sight. There is only faith. Jesus sees that faith. That faith will not only make it possible for Bartimaeus to see again; more important, it is the kind of faith that makes a man whole, saves him.

"Receive thy sight. Thy faith hath saved thee."

One more saving faith . . . one more healing . . . one more reason for the authorities at Jerusalem to hate the Saviour. That healing may have hastened the crucifixion. Jesus knew that. But all that mattered to him was the soul that asked for help.

This Gospel lesson contains two stories, connected by contrast. It tells of the disciples, who do not understand Jesus' teachings about his passion—men who have physical sight but who are spiritually blind. It tells of Bartimaeus—a man who is physically blind but who has spiritual sight.

Personal Problem Clinic

Changing churches

QUESTION: If a boy loves a girl very much, and he is sure she is the one for him, would he be doing wrong if, after marriage, he should unite with his wife's congregation—another Protestant church whose teachings are very much like our own?

This question puzzles me, because when I was confirmed I answered "yes" to the question, "Dost thou promise, as a member of the Evangelical Lutheran Church, to remain faithful to its teachings, and to be diligent in the use of the means of grace?"

Would I be breaking that promise if I transferred to another Protestant church?

REPLY: Your conscientious consideration of this question is commendable.

You made a solemn promise. Nevertheless, if you are regularly transferred from your present congregation to another Protestant church you will be taking a thoroughly honorable action. By thus following the prescribed method of transfer you will not be breaking your promise—certainly not in spirit. Christian teachings are basically the same in the major evangelical churches. Your religious outlook will probably not change very much. Furthermore, the Christian's fundamental allegiance is to Christ—the church is its channel.

It is highly desirable that husband and wife belong to the same congregation, and be active in it, even though such transfers are involved. Have you considered the possibility of your wife's becoming a member of the Lutheran church? Talk it over both ways. Common church membership facilitates successful, happy marriage.

Upset

QUESTION: Myrtle, 13, has been coming home from school all upset. With a great deal of hesitation and tears she has confided that she cheated in an examination. She wondered confusedly how she could ever make amends for her wrong-doing. I advised her to speak to her teacher and ask her pardon, and she has done so.

Several weeks later, however, she came to me crying again and said she couldn't forget what she had done.

REPLY: The girl has shown a keen awareness of wrongdoing. For that reason there would be little point to giving further emphasis to the moral issue.

This problem will probably be resolved more successfully by going to the source of the trouble. Has she achieved a reasonably good understanding of the subject? Is she working on it, or trying to get by without effort? Has she been leaning on someone else? Encourage her to get down to study and master the lessons, and thus get ahead of the difficulty and obviate all need for tricky maneuvers. Perhaps if you would give Myrtle some help for a little while she would find herself equal to the demands, especially if you would assist her in working out a study schedule and explain to her how best to study.

While taking these steps keep alert to any other possible trouble which lies back of Myrtle's worry. Sometimes the expressed basis of worry is not the real one. You may need to help her meet a difficulty that may be the real trouble-maker.

Religious education

QUESTION: At what age should the religious education of a child begin?

REPLY: It actually begins in the homes of his parents when they are very little children. All of their experiences and the guidance they receive help to make them what they become, and because of what they are they create a certain type of home atmosphere, think in their own ways, and behave in their own characteristic patterns.

A child comes under the influence of his home environment as soon as he becomes conscious. Every influence from that point onward has its effect.

—EARL S. RUDISILL

Psychology and Religion

Psychotherapy and a Christian View of Man. By David E. Roberts. Scribner. 161 pages. $3.

Written by the associate professor of the philosophy of religion at Union Theological Seminary in New York, the book represents the academic approach to the subject. The author is less interested in empirical data than in an adequate doctrine of man which takes cognizance of the findings of modern science without ignoring man's basic nature as the image of God.

The fundamental evil of our present civilization is its disorganization. This affects not only man's national, economic, and social life but his very existence as a human being. Faith has been split from reason, feeling from thought.

Inner conflict leads to estrangement from others. Our repeated failures to achieve wholeness in the world are the direct outcome of our failure to achieve wholeness without ourselves. Whether we still have an opportunity to stop the process of disintegration, akin to an individual schizophrenia, is uncertain but "we must work for the betterment of human life without guarantees concerning the outcome."

Psychology and religion must enter into close collaboration, for neither can face the task alone. Psychology cannot lead us beyond self into faith "which is a basic orientation of trust or despair concerning the meaning of life and therefore always goes beyond mere knowledge." Religion cannot take root by authoritarian indoctrination. Even if this method were to succeed in establishing intellectual convictions, they would be barren unless they were related to the individual's real feelings. Hypocrisy, of which church people are so often accused, is not a deliberate evasion of the Christian ethos, but the failure to achieve harmony between knowledge of life and feelings about life.

Professor Roberts discusses the questions which no treatise on the nature of man can ignore today: Determinism or Free Will, moral choice or conditioning by the environment? What has analysis taught us about the Unconscious and its control over the individual? Is redemption from sin essentially the same as release from guilt and what is the place of Christ in this process?

The author advocates a "dynamic" view of salvation in which man assumes some responsibility. He moves toward change, because he, the only one among the creatures, can be aware of the contrast between that which he is and that which he ought to be. He discovers within himself forces of healing which are of divine origin.

In a "static" view of redemption man recognizes his distance from God but is unable to do anything about it. He faces a task but his hands are tied. This leads to the kind of theological isolationism which Karl Barth and the "Theology of Crisis" represent.

This is a rich and stimulating book. One feels at times that the author has yielded too much ground. He has come face to face, however, with the challenge that a naturalistic psychotherapy (A. Myerson's just published essays *Speaking of Man* is a good illustration) presents to the church. One heartily agrees with Dr. Robert's conclusion that "ultimately psychiatry cannot understand its own task aright except within the framework of a Christian view of man and God."

CARL J. SCHINDLER

Wilkes-Barre, Pa.

Good Lenten Book Returns

The Man of Sorrows. By Albert Steinhaeuser. Augsburg. 293 pages. $2.50.

For daily reading during Lent there aren't any better books, and few that are nearly so good as this one published a quarter-century ago. Dr. Steinhaeuser was pastor of St. Michael's Church in Allentown, Pennsylvania, when he died in 1924. His series of devotional studies of the last days of our

Lord's early life was originally published by Macmillan and now appears in an entirely fresh edition from Augsburg Publishing House.

The author confines himself rather strictly to describing the events reported in the New Testament, from the evening the loving Mary anointed the Master's feet with oil until the evening the three Marys prepared to go for the anointing of his body in its burial place. There is no straying from the story into by-paths of the author's own imagining. But there is insistent, personal application of each point in the Passion narrative to the spiritual need of the reader.

Besides the meditations themselves there are prayers and poetry of considerable devotional and literary worth. G. E. R.

New Day Ahead

The Church and Contemporary Change. By G. Bromley Oxnam. Macmillan. 132 pages. $2.50.

Bishop Oxnam's most recent book is predicated on the thesis that the church in our generation is witnessing the passing of an old society and the coming of a new. This is as convulsive as the change from slavery to feudalism or from feudalism to capitalism. This "contemporary change" has its origin in the yearning of the common people for the abundant life.

Two ideologies—Communism, which finds the root of evil in property relations and idealizes the State; and Christianity, finding the root in sin and idealizing a Person—confront each other in this present situation. The author discusses "The Minister," "Religious Liberty," and "The Social Service State" in this new world of ours.

His fifth and last chapter deals with the Christian strategy in these days, in which he outlines constructive steps to be taken; church union, an understanding of the greater power of the worker, a firmer declaration by the church concerning war.

One could take exception to some of his ideas: "In the society that is emerging, the common good will be supreme" . . . "Our disunity (of the Protestant churches) is a denial of our Lord," and one finds (as is characteristic of the author) a good deal of criticism of the Roman Catholic Church, and a too frequent use of the phrase, "Amsterdam declares," with long quotes from that Conference. HAROLD S. MILLER

Brooklyn, N. Y.

Unconventional Preacher

The Best of Dick Sheppard. Edited, with an introduction by Halford E. Luccock. Harper. 162 pages. $2.50.

It would be less than honest to describe this as a book of "great sermons." If you are looking for careful exegesis, biblical content, or theological insight, you are not likely to find it here. H. R. L. Sheppard cannot be classed with such pulpit masters as Maclaren, Jowett, or Hutton. But "Dick" Sheppard (as he was affectionately known) wouldn't have cared very much about that.

What he did care about—and passionately—was getting people to take Christ seriously. He wanted men to see that discipleship ought to be regarded as "an adventure rather than an orthodoxy." He was a constant critic of formalism, a gadfly in the Anglican Church, a prodder, a "series of explosions." Yet everyone knew that his impatience with the slow, established procedures of the church grew out of a deep love, and an earnest concern.

When he came to St. Martins in the Fields, in 1914, he came to a large, defunct parish church situated in the very heart of London. Immediately it came alive. During the 12 years that he served there the people heard him gladly, hundreds were turned away at each service. He later served as Dean of Canterbury Cathedral and as Canon of St. Paul's, London. His influence for good grew. He earned for himself the respect of the entire nation—and he was loved!

It will repay you to read these sermons selected by Halford E. Luccock. They reveal a rare (if unconventional) spirit. One wishes there were a few Dick Sheppards in our church. It might have a most salutary effect upon us. In lieu of such an eventuality, these sermons will serve very well.

Rochester, N. Y. ALFRED L. BECK

MOVIES

FAMILY

THE MUDLARK (*20th Century-Fox*). A bit of English history is neatly woven into the tale of a small Thames River scavenger and Queen Victoria. The homeless little fellow manages to get inside Windsor Castle, innocently causing a disturbance that ultimately leads to the passing of Disraeli's reform bills and the end of the royal widow's prolonged withdrawal from her people.

The story moves with enough deliberation to build up some memorable characterizations, beginning with Andrew Ray as the child and Alex Guiness as Disraeli. Excellent movie-making sustains the charm of the film's humor, its sympathy with its people from Her Majesty to the waif, its quiet picture of the period's social attitudes and problems. It reaches its high point in the speech which Disraeli makes in the House of Commons, pleading the cause of the mudlark and forgotten children like him.

DOUBLE CROSSBONES (*Universal-International*). A simple clerk, who aspires to marry the Carolina Governor's ward and fiancee, outwits all the famous pirates and their protectors.

A delightful spoof on buccaneer tales, this handsomely produced comic opera in technicolor stars Donald O'Connor as a timid little clerk who becomes a swashbuckling pirate. Bloodthirsty Dave, they call him, as single-handed, he takes over a pirate's galleon and captures the governor's ship with the help of his cutthroat crew.

Skill, grace, expert timing, ingratiating buffoonery on the part of the entire cast give zest to a lovely, wholesome extravaganza.

THE GOLDBERGS (*Paramount*). The kindly and sympathetic wife of a New York garment manufacturer tries to run the lives of her family and friends according to her homely philosophy.

Based on the popular radio serial, this warm domestic comedy provides many laughs and a few tears as Molly Goldberg adds matchmaking to her already well-established talents as wife, mother and good neighbor. An obvious little story lends continuity to the appealingly real everyday doings of the Goldberg family from Papa Jake to Uncle David. Humorous dialogue, skilled direction and natural performances by an experienced cast make for simple and wholesome entertainment.

ADULT AND YOUNG PEOPLE

SEVEN DAYS TO NOON (*Maylux*). An atomic scientist threatens to destroy London with a stolen bomb unless the government outlaws atomic weapons. All the resources of Scotland Yard, the government and the army are mobilized to find him and to avert disaster before the deadline he has set.

Seven Days to Noon is a super-thriller, timely, terrifying and provocative with a climax built up to a split second in which to thwart disaster. Filmed against authentic London settings with the co-operation of the British War Office, London police, railway and other transportation groups, it is almost painfully realistic.

The production and direction of John and Roy Boulting are superb. The restrained yet steadily mounting tension as it becomes clear that the threat is no hoax, the pulsating menace of the drum-beat representing the bomb, kaleidoscopic shots of a city in orderly flight, the frequently amusing minutiae of evacuation, the stillness of the empty streets broken only by the voices of abandoned pets, and many other telling details give visual, aural and emotional impact to a story whose theme alone is arresting.

The question of the futility of the atom bomb, which could end humanity, versus the threat of dictated slavery for mankind is present and the decision of the Prime Minister is that the bomb is the only chance against the threat of the dictator. Bit parts and crowd scenes alike are skilfully handled and convey the sturdy philosophy of the common people of London. The dialogue throughout deserves special mention, as it economically forwards the action, or provides humorous relief.

LETTERS
TO THE EDITOR

President Fry visited us

SIR:

I want to tell you how happy we have been to see Dr. Franklin C. Fry and Dr. Crews step down from the Northwestern Airlines plane at the Kai Tak Airport here at Hong Kong at 4:51 on Tuesday afternoon, Jan. 9.

You can hardly imagine how thrilling it was to have our beloved president and gracious friend here for this uplifting visit. A group of us met them in the airport and brought them to the Lutheran World Federation Home where we laid plans for the best use of their time to get an intimate insight into the refugee problem here.

In the evening Dr. Peng Fu was the genial host at a Chinese feast for our honored guests and group of our church leaders. The fellowship as well as the feast was thoroughly enjoyed by all.

Before turning in for much needed rest (since they only had had an hour and a half sleep the previous night) we drove out for a little relaxation and for a glorious view of this city from the hillside.

The next morning while Dr. Crews was arranging for a photographer and having some interviews we had an opportunity to take Dr. Fry out to visit the seminary and Christian Mission to the Buddhists. What a joy it was to have him speak to seminary students, faculty and members of the mission to the Buddhists.

Returning to the hotel we had time to check tickets and arrangement for departure before the photographer came. Then we had a lovely drive to Clear Water Bay. From there we had a walk of 10 minutes down to the village where we were to get a boat to cross the bay to the refugee camp. On this walk they got their first view of the camp across the bay. After about half an hour crossing the placid bay in a small boat rowed by two women, one of whom had a baby on her back, we arrived at the foot of the hill on which this mass of humanity is clustered. The families are living in small shacks, some made out of tar paper and some of palm leaves. These are scattered in orderly rows over the hillsides. The single men and women are housed in dormitories.

In between picture-taking and interviews we "sandwiched" some delicious soup, bread and cheese and coffee and Norwegian cookies. This was a great refreshment enjoyed in the "castle" of Miss Haakonsen and Miss Nodland who served us. In the middle of the afternoon we made the return trip, full of thanksgiving for the privilege of Christian fellowship with these servants of the Lord at work among these needy folks. We were refreshed also by stories of God's work in the hearts and homes of these refugees.

We were very grateful for the sunshine in order to take pictures. However, our hearts were rent with the tragedy wrought before our eyes. To see so many thousands of intelligent and capable people with nothing to do and no future prospects just makes one sick.

With baggage weighed in, our friends were free for further interviews with recent arrivals from China and church leaders. As Dr. Crews was going out to be with friends for dinner, we (Dr. Fry and I) had a quiet dinner together. On our way to the LWF Home we stopped to see Miss Lenorah Erickson in the quarters recently rented for Bible and English classes and for a gathering place for young people. About 8:30 P.M. quite a group of Chinese and western church leaders had gathered to welcome Dr. Fry. His message to us was inspiring and sobering.

The following morning we awoke to the sound of pouring rain. But this stopped and the clouds cleared so that a group of us said farewell at the airport and saw the BOAC Speed Bird majestically carry our guests on their way to Rangoon. This was 7:30 on the morning of the eleventh. Our prayers continue to uphold them.

CHARLES H. REINBRECHT

Hong Kong, China

PEOPLE

Memorial Concert

Last year, laymen of Christ Church, Spangsville, Pa., and their Pastor Hobart Tyson, were concentrating their leisure time in effecting improvements in the church basement in order to provide better facilities for all auxiliaries of the congregation.

In the midst of the work, Pastor Tyson secured a promise from Layman John Wummer, solo flutist for the New York Philharmonic Orchestra, that the latter would present the first program once the improvement program had been completed.

Despite the sudden death of Pastor Tyson and a trip to Europe at the invitation of the great Pablo Casals to take part in the Bach festival held in Padres, France, Mr. Wummer did not forget his promise.

Hardly off the boat from Europe, the layman completed arrangements for a memorial concert to be presented by himself and his wife, Mildred Hunt Wummer, a flutist and pianist.

Deaconess Assigned

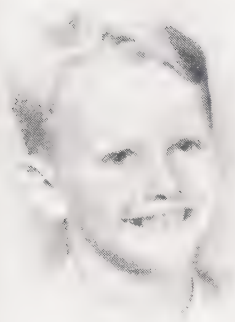
Sister Edna Hill, who returned just last year from special assignment in India by the Board of Deaconess Work, is the newest member of the staff of Messiah Church, South Williamsport, Pa.

Sister Edna assumed her new duties earlier this month. Prior to the India assignment, she taught in the Baltimore Motherhouse and served parishes in Pennsylvania and Brooklyn, N. Y. At Messiah Church, she will devote a major part of her time in the field of Christian education, will assist Pastor Raymond Shaheen.

Johnstown Wait

Members of the independent St. John's Church, Johnstown, Pa., have waited three years for completion of improvements to their chancel (*see cut below*).

Following purchase of an old Presbyterian church in 1947, members agreed that the pipe organ which filled the chancel and which had been damaged beyond repair in the 1936 flood, had to go! Since then, the efforts of the congregation have been directed toward making the chancel churchly. Recently



GOOD-LOOKING
. . . national contest

a new altar of Romanesque design was dedicated by Pastor John A. Janisak. Taking part in dedicatory services was Pastor Walden Holl, president of the Lutheran Ministerium of Johnstown.

Prize Winner

Harold Benion, eight-year-old son of LUTHERAN writer Katherine (Mrs. Harold S., Sr.) Benion, recently won a top prize in a national Child Photograph contest conducted by the Williamsport (Pa.) *Grit*.

According to information given Housewife-Authoress Benion, the award was made on Harold's "appearance of good health, good spirit, good upbringing, unusual personality and character."

Young Benion is a third-grader in the Milton elementary school.

JOHNSTOWN ALTAR
. . . after the flood

Briefly Speaking

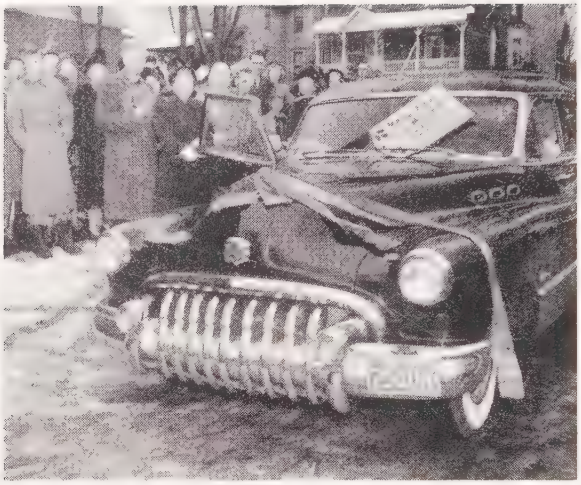
Mission Pastor H. Paul Gerhard has been fed so many news stories about Zion Church, Wilkinsburg, Pa., and headline writers of that community's weekly are so used to using United Lutheran Church news that when a United Presbyterian article was submitted to the newspaper recently, it was headlined "Lutheran Youth Meetings Held by U.P. Leaders."

Councilmen of Ascension Church, Savannah, Ga., were startled when the secretary, reading from minutes of a previous meeting, stated: "A motion to insure Dr. Wood (Pastor Raymond D. Wood) in the ULCA Family Protection Plan for pastors was adopted by unanimous vote. The finance committee was to ascertain if malicious mischief is covered by insurance." After the roars of laughter had subsided, the secretary explained that at the original meeting, council had first approved the insuring of the pastor in the FPP, then gone to other insurance business, discussing malicious mischief insurance on church property in view of plans to establish a service center in Sunday school rooms.

"Have you no cards with something to do with the Nativity?" was a question asked in Minneapolis middle of last month. "The what?" asked the saleslady. "The Nativity!" "Oh," replied the clerk, "I thought for a moment you were speaking about Christmas cards!"

Only three Lutheran families lived in the Bavarian town of Momlingen before the war; everyone else was Roman Catholic. Then 83 Lutheran expellees came to live in the village and services were held in a school room, worshipers squeezing into children's desks. When the Lutherans decided to build their own church, they were swamped with assistance. Roman Catholic neighbors transported wood and stones, one RC layman contributed the stones, another, slate for the roof. A near-by firm of Roman Catholic contractors gave their assistance free of charge. The church was recently dedicated, concrete evidence of community good will.

"Dear Editor," a Homer, N. Y., lad recently wrote a church paper writer, "I would like a pen pal. Will a boy please write to me who doesn't like sports!"



IN WILLIAMSPORT (PA.) A NEW CAR
. . . for the Harry Millers

New Cars

At least two United Lutheran pastors—Dr. Harry W. Miller, of St. Luke's Church, Williamsport, Pa., and Pastor Henry T. Monnich, of Holy Trinity Church, Sidney, Nebr. are driving new cars, Christmas gifts from their churches.

Members of the Williamsport congregation maintained their well-kept secrecy until the Church Bulletin directed worshipers at St. Luke's to "be seated for announcements" at the close of the service. Thereupon, laymen presented Pastor Miller with an envelope (containing title to the new auto), informed him that "as you leave the church, we hope you like your Christmas present." Moments later, the photographer snapped the picture above.

At the Nebraska church, much the same thing occurred, except that the make of car is different. Pastor Monnich, his wife and son Michael (*see cut below*) are sporting a new Dodge.

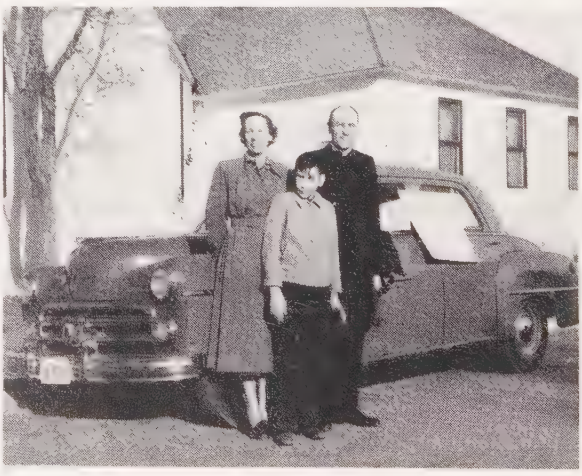
Moscow to Moscow

It's a long jump (and not an easy one) from Moscow, Russia, to Moscow, Idaho, but there's a pert Latvian pharmacist, Rasma Zemgalis, who's done just that!

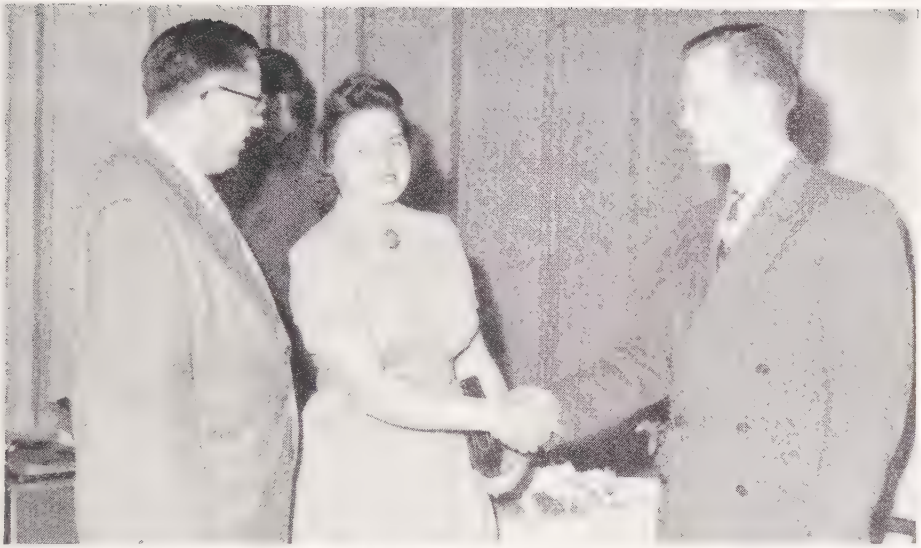
Rasma was born in Moscow, Russia, where her parents had gone to work during World War I, but was back in her native Latvia within six months. There she spent a "happy girlhood in a republic where freedom was important." Studying pharmacy, she was interrupted twice by the Russian invasions of her homeland. Of course, she fled before the second advance and began her long hard trek which wound up in Idaho.

Currently, she's a student at Idaho State College where she's rapidly getting accustomed to American habits and tastes. One thing she misses: Latvian dark rye bread. "You Americans don't have anything that corresponds to it; it's delicious," she maintains.

Sponsored by a Seattle (Wash.) layman interested in YMCA work (Rasma's brother Elmars, active in



DUPLICATE STORY IN SIDNEY, NEBR.
. . . a gift for the Henry Monnichs



LATVIAN DP PHARMACIST GETS IDAHO WELCOME
. . . from ULCA Pastors Homer Berner (left) and Paul Funk

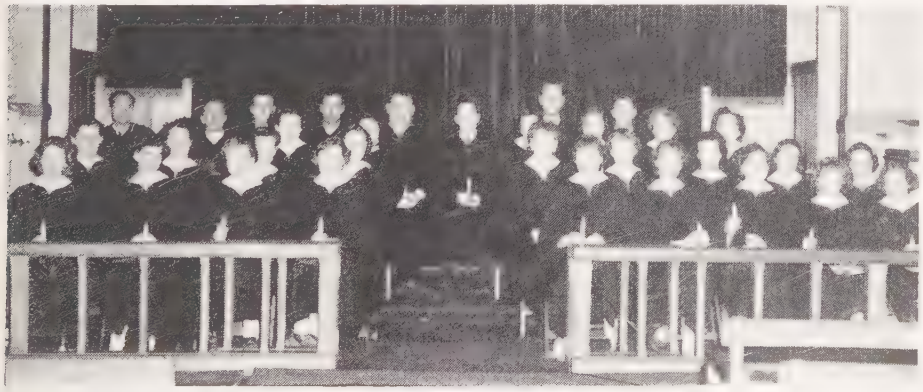
European YMCA work, is en route to the United States now), the young pharmacist has already applied for American citizenship. She's grateful to the National Lutheran Council for her trip from New York to the west coast, is looking forward to taking her place in American life as a DP pharmacist.

Hospital Visit

Each year members of the choir of Third Church, Louisville, Ky., present a Christmas recital for patients at the Veterans Administration Hospital in that city (*see cut above*).

Last month, for the fourth consecutive year, the group received an invitation to present special music for the service men. Arrangements were completed by Director W. MacDowell Horn, Pastor Paul W. Schrope, a former army chaplain, and Chaplain Frank O. Taafel, based at the Veterans Hospital.

Typical comment from the men: "Wish they'd sing here oftener!"



LOUISVILLE (KY.) CHOIR SINGS FOR VETERANS
. . . the welcome latch would always be out

NEWS IN THE CHURCHES

KENTUCKY-TENNESSEE

Knubel-Miller Lectures Delivered

FIRST CHURCH, Louisville, was the scene Jan. 11-12 of the annual Knubel-Miller Lectures given this year by Dr. Edward T. Horn, III, of Philadelphia. In charge of the program were Dr. Arthur Huffman, pastor of First Church; Pastor G. D. Busch, synod president; and Dr. I. R. Ladd of Trinity Church, all of Louisville.

BECOMING more and more prominent in synod activities is Hebron Church, Hebron, Ky., under the leadership of Dr. J. E. Stomberger. Hebron was formerly a part of the Hebron-Hopeful parish, Florence, Ky., but the two congregations are now separate. Hebron congregation is first in synod to pay its CHEY goal in full in cash ($1,100), which is $70 over the quota. Two cars of produce were recently sent to Oesterlen Children's Home, Springfield, Ohio.

A Sunday school is contemplated in the Cold Springs area of northern Kentucky. Hopes are that it will develop into the eighth congregation for that section of synod.

LOUISVILLE LUTHERAN pastors are planning two annual meetings for Lent, under the leadership of President Paul W. Schrope. First is the ministerial retreat set for Christ Church, Jeffersontown, Feb. 5. The committee in charge includes Pastors John Evans, Christ Church, and Dr. Ralph D. Wheadon of Jeffersonville, Ind. The annual rally for confirmation classes is planned for First Church, Dr. Arthur Huffman pastor, on Passion Sunday, March 11.

SPECIAL SYNODICAL GOALS are progressing according to reports from Synod Treasurer Phil Haag. Lutheran World Action went $400 over its $8,409 goal. CHEY, which has pledges of 156 per cent of its quota (which includes a special allocation of an extra $17,000 for Wittenberg debt reduction) has reached a cash-on-hand figure of $21,000 as against the goal of $31,000.

FENNER MEMORIAL Sunday school, Louisville, will be 75 years old in February. Dr. Clarence C. Stoughton, president of Wittenberg College, will be celebration speaker. . . . ST. JOHN'S CHURCH, Melbourne, is completing a $6,000 parish house. . . . BETHANY CHURCH, Louisville, has bought a new parsonage for Pastor Emmett Schmitt. . . . CENTRAL CONFERENCE Women's Missionary Society heard Mrs. Day Werts, Newport, emphasize triennial objectives at a meeting in Louisville, Jan. 12.

ROGER G. IMHOFF

DRS. STOUGHTON AND FLACK

DRS. MENDENHALL AND KANTONEN

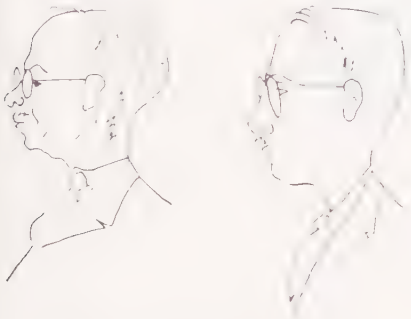
MINNESOTA

WMS Conference Scheduled for April

OFFICERS of the Central Conference Women's Missionary Society are meeting in an all-day session April 13 at Holy Trinity Church, Minneapolis. Theme of this forum will be Evangelism. Tentative dates for the first

Central Conference Women's Retreat are July 5-7. Place: Our Own Lake Camp at Green Lake, Chisago City, Minn.

PASTORS and ULCA congregations in Minnesota, the Dakotas and Montana have been majoring in Evangelism with Stewardship Secretary George B. McCreary and his associates conducting meetings. Where the preparation has been thorough and "the plan" has been diligently adhered to, reports of accessions have been most encouraging. Synod of the Northwest is celebrating its 60th anniversary in an intensified program of Evangelism.



DRS. LARIMER AND ALLBECK

EPIPHANY CHURCH, Minneapolis, celebrated attainment of self-support recently. Besides going "off the mission board" the congregation voted Pastor Erling Rabe a 25 per cent increase in salary.

Mt. Carmel Church, Minneapolis, has added a parish worker to its staff in the person of Miss Beulah Erickson. A member of the congregation, a former employee of the Dayton Company, a participant in all church activities, Miss Erickson is well qualified for the position.

A BULLETIN OF REPORTS from Richfield Church reveals a healthy state and fine progress in 1950. Income for the year was $40,642. Confirmed membership is now 769. The congregation voted to purchase a seven-room brick colonial house as a parsonage.

PASTORS OF THE NORTHWEST are volunteering and being called into the chaplaincy. The Rev. Carl Almer, pastor of St. John's Church, Fargo, is the latest one to

CAMPUS

WHEN YALE PROFESSOR Roland Bainton made a recent visit to Hamma Divinity School on the campus of Wittenberg College, Springfield, Ohio, he made quite a "hit" with the student seminarians, quite an impression on the seminary faculty.

One of the reasons for his popularity was his affability with all those with whom he came in contact. Just before he left campus, he gave "Hamma Notes" Editor Edgar Doering sketches of Hamma professors and Wittenberg President Clarence Stoughton.

Drawn by Dr. Bainton during spare moments of his visit, they attracted widespread attention on the campus, are reproduced on this and the opposite pages. Sketches of Drs. Amos John Traver and O. H. Bostrom weren't available.

WAGNER College, in view of the national emergency, has expanded its summer session in a voluntary acceleration program, lengthened to 12 weeks and arranged so that the average student can take a maximum of 14 credit hours in that time. All courses will be offered on the basis of one semester's work in six weeks, a year's work in 12. Wagnerians can now complete four years of college in three.

WITTENBERG College's board of trustees has been informed that cash from the Christian Higher Education Year appeal, already in college hands, tops $100,000. The board had previously stipulated that the first $100,000 to be realized from CHEY would go towards debt reduction. The outlook is bright enough for President Clarence Stoughton to declare: "Wittenberg College will be out of debt by the end of 1951!"

HARTWICK conversation centers about the college basketball squad which, up to the holidays, was undefeated in seven contests with some of the toughest small college competition in the East, and the two new degrees—Associate in Arts (AA) and Associate in Applied Science (AAS)—which can now be granted to graduates of registered curricula of two or more years.

Officers of the Brotherhood of the North Carolina Synod are already hard at work carrying out plans for the new year. Meeting recently, they are led by President Harold F. Krauss (third from left, front row). Layman Aubrey Mauney (right, second row) is secretary of the ULCA's Brotherhood as well as a member of the synodical laymen's executive committee.

receive orders. He left with the Viking Division of the National Guard on Jan. 23.

THE REV. CARL H. ECKHOFF resigned as pastor of the Glenburn-Lansford-Eckman parish, North Dakota, to accept the call to Faith Church, Winona.

HOLY TRINITY CHURCH, Minneapolis, reports total receipts of $97,058 for year 1950. Grand total for benevolence was $43,455, of which $25,978 was general benevolence. Receipts for CHEY were $11,587.

LUTHER LEAGUERS of the Twin Cities, 200 strong, enjoyed their annual winter camp Jan. 27-28 at Camp Ihduhapi, Loretta. The Rev. Lloyd Zaudtke, Long Lake, served as chaplain. PAUL LUTHER WETZLER

NEW YORK

Stracker Heads Lutheran Pastors

SYRACUSE—The Rev. Norbert H. Stracker, Jr., pastor of Luther Memorial Church, North Syracuse, heads the Syracuse Lutheran pastors for 1951. The Rev. Donald Prigge, Mt. Tabor, is vice president; the Rev. John E. Sjauken, St. John and St. Peter, treasurer; and the Rev. John Roberts, Christ Church, Salina, secretary.

WITH THE COMING of the Rev. Teofil Bartnicki to the Redwood parish all vacancies are filled in the Central Conference. He began his work on Dec. 1.

ST. MATTHEW'S CHURCH, Oswego, the Rev. Harold Lucas pastor, recently celebrated their 65th anniversary.

AT A SPECIAL MEETING, Dec. 20, members of Christ Church, Norwich, the Rev. David A. Jensen pastor, voted to purchase a new church site at 171 North Broad Street. It is a large mansion on a lot 331½ feet x 416 feet in size. The chapel will seat 150 people. There is adequate room for church school classes and living quarters for the pastor. This mission was organized in 1947.

PASTOR DAVID JENSEN will serve as an instructor for the Lutheran Commission on Evangelism in the Philadelphia area Jan. 13-20.

PASTORS of the Southern Tier and their families hold an annual Christmas party. This year it was held in the Church of the Redeemer, Binghamton, with the Rev. and Mrs. Howard A. Kuhnle as hosts.

THE SOUTHERN TIER Lutheran Leadership School held at St. Paul's Church, Johnson City, the Rev. Melvin E. Yearke pastor, closed by issuing 43 course cards. Teachers were Pastors David Jensen and Paul J. Tritschler, Endicott.

DR. BERTHA PAULSSEN, professor of Christian sociology and psychology at the Lutheran Seminary at Gettysburg, addressed

the fifth annual Pastors' Convocation held in Syracuse Jan. 29-31 on "The Struggle for Religious Freedom."

THE CENTRAL CONFERENCE convention will be held in St. Paul's Church, Liverpool, Dr. John Dudde pastor, on April 3. Mrs. O. A. Sardeson, one of the ULC representatives to the National Council of Churches, will be the special speaker. A new plan of assessed conference dues will be acted upon.

CHRISTIAN P. JENSEN

OHIO

Synod "Splashes Over" LWA Quota

COLUMBUS—Ohio Synod's Treasurer George L. Rinkliff found himself swamped with last-minute receipts as he prepared to close his books Jan. 9. Word had gone out to congregations and auxiliaries that the 1950 LWA giving had fallen perilously low. Answers came back in check form! When Mr. Rinkliff finished posting his receipts he was happily reporting gifts of more than $6,000 over the $105,000 quota. "We splashed over," said Pastor John G. Gensel, Mansfield, who had been serving as assistant synodical director to Pastor Karl K. Schofer. Pastor Schofer was recalled to the air chaplaincy late in the year.

NOTWITHSTANDING the fact that the regular giving of the synod sent $50,000 to Wittenberg College for current operations, $25,000 to Hamma Divinity School, and $35,000 to Wittenberg College for debt reduction, receipts for the CHEY appeal in 1950 totaled more than $235,000 additional.

Treasurer Rinkliff was also able to report that the 1950 apportionment goal of $616,228 was met within 5 per cent, and that all allocations in the synodical treasury budget would be met in full. Also the proportionate share of the ULCA's Part I Budget would be met with more than $35,000 to apply to the ULCA Part II Budget.

MEN OF THE SYNOD have set June 8-10 as the date for a laymen's stewardship retreat and have invited Illinois Synod's President Harmon J. McGuire, and Pastor Fred C. Wiegman, Trinity Church, Akron, to be their leaders. The retreat will be held at Wittenberg College between school sessions.

SOUTHERN CONFERENCE pastors meet for a pre-Lenten retreat Feb. 6 at St. Mark's Church, Fairborn.

OHIO'S LARGEST LUTHERAN congregation, First Church, Mansfield, showed a membership growth in 1950. There are now 3,143 confirmed members, a growth of 36, with 2,165 communicants. The pastors in the year had baptized 93 children, 26 adults, married 63 couples, buried 85, and had made 4,198 calls and interviews, attended 360 meetings, gave 222 sermons and talks.

ST. PAUL'S CHURCH, Mansfield, has received a bequest of $1,442.04 from the estate of Mrs. Helen B. Woodward, daughter of the Rev. R. R. F. Boetheldt, pastor from 1891-96.

FIRST CHURCH, Columbus, will soon come into possession of a valuable parsonage property given by Mr. and Mrs. George

Participating in the recent dedication of a new chancel and mural for St. John's Church, Altamont, N. Y., were: (left to right) Dr. Otto Voigt, Dr. Harry F. Baughman, Dr. Lewis C. Manges, and Pastor James E. Morecraft

Ohio DPs Arrive

Mr. and Mrs. Otto Rets, Estonian displaced persons, are shown as they arrived in the Ohio Synod's Columbus headquarters en route to their new home among the congregation at Leipsic, Ohio. Mr. Rets, a master tailor, was warmly welcomed by the merchants of the Ohio community, is already making many friends and business acquaintances among the townspeople. Pastor E. A. Lehman and members of the congregation have been busy assisting the New American in making necessary adjustments

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Kaiser. The gift was announced in 1943, to be made after the donors' deaths. Mr. Kaiser died in 1947. Mrs. Kaiser Dec. 5, 1950. The home is furnished. The Kaisers' burial crypt is to be maintained, and flowers placed "at Easter and other suitable occasions."

First Church is watching the erection of their new parish house and committees are selecting furniture, blackboards and tables.

LUTHERANS know their Bible! Mrs. Henrietta M. Flock, long-time parish secretary at First Church, Columbus, recently was awarded a Bible and $25 for her church for identifying a Bible quotation appearing in the *Ohio State Journal*. . . . MR. REUBEN GRAY of Cleveland identified a text on the editorial page of the *Cleveland Press*, got a Bible, and $25 "for his favorite charity"—building fund of Bethany Church, Cleveland.

FOR THE FIRST TIME in its 46 years St. John's Church, Ingomar, had a full-time pastor, the Rev. Herbert F. Hamburger. At the end of the first year of full-time service the 144 communing members found they had contributed $11,000, including a parsonage payment, and generous benevolent gifts. In January, 25 new pews were installed, and the money for all but three was in sight.

E. RUDOLPH WALBORN

PENNSYLVANIA

Congregation Betters 50-50 Budget

ALTOONA—A record-breaking achievemen for the Central Pennsylvania Synod, at least has been reported by Pastor Russell T Shilling of the Davidsville parish. One o the three congregations has gone beyond the line of duty, contributing *65c to benevolence* for every *35c spent at home!* Another ha established a 50-50 budget, half for benev olence and half for current expense. Pasto Shilling considers it more than a coincidence that for some time THE LUTHERAN has gone into every home of these two congregations

The third congregation of the Davidsvill charge has been giving at the 65-35 ratio the larger share going into the current ex pense treasury. This congregation ha adopted "THE LUTHERAN in every home plan beginning Jan. 1.

Dr. Martin Niemoeller, of Germany, i scheduled to speak at the countrywide evan gelistic meeting Feb. 8, at Cochran Junio High School auditorium, Johnstown.

JOHNSTOWN DISTRICT Luther Leagues hel a missionary rally Jan. 29 at St. John' Church, Lambertsville. Two new league have been organized in Trinity Church Somerset.

THE REV. HAROLD L. ROWE, pastor o Trinity Church, Johnstown, was re-electe chairman of the board of directors of th Cambria City Mission, an interdenomina tional community service.

THE REV. E. W. HUSTON was installe pastor of St. Luke's Church, Roarin Spring, Dec. 17, by Dr. Dwight F. Putma

. . . THE REV. HENRY G. SPRINGER was installed pastor of First Church, Tyrone, Dec. 3, by Rev. George H. Berkheimer.

PAUL O. HAMSHER

United Church Drive Goal is $24,900

WILKES-BARRE—The annual finance campaign of the United Churches of Lackawanna County is now in progress. This year's goal is $24,900. Judging by last year's response, over one-half the objective will be contributed by more than seven thousand individuals in the county.

Contingent upon the outcome of the campaign is a plan for part-time chaplains who are to receive "token remunerations" for services in three Scranton hospitals.

Outstanding among the results of Protestant co-operation through the United Churches has been the steady growth of the released-time program of weekday education. The program has grown from 102 children, 2 teachers, 2 centers, and 4 classes each week in 1945 to 1,730 children, 26 teachers, 35 centers, and 89 classes each week in 1950.

> As part of their Church in Your Home program, all families of St. John's Church, Wilkes-Barre, with children up to 17 years of age, conduct a brief family service at their dinner tables every Wednesday night. Pastor Francis Edwards reports, "We are having a fine response from our families. The program certainly builds family-church loyalty, stimulates attendance at services."

THE SUNDAY SCHOOL INSTITUTE, Upper District, Wilkes-Barre Conference, was held at St. Peter's Church, Pittston, Jan. 30. Interest themes were "How to Win Parents as Partners," "How to Encourage Regular Attendance," "How to Prepare My Lesson More Effectively," and "How to Bring Missions Home to My Pupils."

LOOKING FORWARD to the celebration of their 25th anniversary in 1952, members of St. John's Church, Scranton, have undertaken a program of debt liquidation and the renovation of the church and church school interiors.

SALEM CHURCH, Audenried, recently in-

Vagrant

story of the week

AT FIRST, ladies of St. John's (Pine Grove, Pa.) Church thought someone was playing a practical joke . . . none of them had seen a hobo in years! Yet the fellow bringing ice cream into the kitchen kept insisting "there's a fellow out there who wants something to eat."

A bit reluctantly (feeding 75 hungry laymen at a Father-Son banquet is no time to entertain hobos), one lady opened the door.

There stood a lonely looking Knight of the Open Road, a patch covering one eye, a tattered overcoat hiding a yellow sweater that had seen better days.

"Bring 'im in; it's too cold to feed him out there," shouted someone at the stove.

In a twinkling, he was in a corner of the room, glancing furtively about him. Almost at once, a plate jammed with double portions of food was on his lap.

From somewhere inside the rag he would have called his shirt, he pulled a small medal, pressed it to his lips, muttered what must have been a quick grace. Then he was furiously stuffing food into his mouth.

WORD of the Visitor spread slowly through the banquet hall. Toastmaster Bill Smith got wind of it, excused himself.

Five minutes later, he was back, trailed by half a step by his new friend of the Great Outside. "I invited him in for the program!"

Through the long program the Fellow sat at one of the long tables, absorbing fellowship and atmosphere like a dry sponge.

Afterwards, he was in the line filing past the program participants. Sticking out a rough-skinned hand, he stammered, "I'm from 'Frisco. All the way 'cross country. I ain't never been treated like this!"

Then with shoulders just a bit more erect, he disappeared through the door.

From the far reaches of nowhere, the few left in the hall heard a still quiet voice: "I was hungry and ye fed me!"

stalled a new organ . . . HOLY TRINITY, Clarks Summit, has renovated and enlarged its kitchen and installed a new heating system . . . the exterior of ST. MARK'S CHURCH, Scranton, has been painted; a new stoker has been installed in CHRIST CHURCH, Scranton, and the church basement renovated . . . HOLY TRINITY, West Hazelton, has rebuilt and modernized its Sunday school rooms at a cost of $6,000.

THE REV. ROBERT M. LAMPARTER was installed pastor of Holy Trinity Church, Kingston, Jan. 21. Participating were Dr. Emil E. Fischer, president of the Ministerium of Pennsylvania, and the Rev. William O. Moyer, Scranton. WILLIAM C. MOYER

Away Down South
In the Heart of Miami

Holy Trinity
Lutheran Church

200 S. W. Eighth Avenue, Miami, Florida
CHARLES J. HARRIS, Pastor
The Service 11:00 A.M.
" . . . *where sin and pain find healing*"

When in the Palm Beaches visit
The First United Lutheran Church
318 LAKEVIEW AVENUE
WEST PALM BEACH - FLORIDA
Rev. William Long Dowler, Pastor
CHURCH SCHOOL ..... 9:45 A. M.
THE SERVICE ..... 11:00 A. M.
A Hearty Welcome Awaits You

KEYSTONE HOTEL
423 Datura St., West Palm Beach, Florida
Lutheran Management
Sunny Porches
Clean, Comfortable, Home atmosphere
Centrally located, Reasonable prices
Paul G. Burry, Manager

Called to Seminary Faculty

The Rev. Reginald Deitz, pastor of St. John's Church, Columbia, Pa., director of Camp Nawakwa, leadership training camp at Biglerville, Pa., and former editor for the ULCA's Parish and Church School Board, has been called as "assistant professor" at the Gettysburg Seminary

PENNSYLVANIA

Wentz Resigns as Seminary President

YORK—Dr. Abdel Ross Wentz, president of Gettysburg Theological Seminary for the past 11 years, has resigned from that post, effective July 31, 1951 (*see Church in the News, page 6*). His resignation was accepted by the Board of Directors at a special meeting Jan. 18 "with deep regret."

Dr. Wentz indicated he would continue his teaching duties, relinquishing the presidency to a "younger man." A committee of five has been authorized to canvass the field for a possible successor and will report to the regular meeting of the board in May.

Pay increases of 15 per cent and adjustments whereby the seminary will pay the

THIS LITTLE BOOK

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Learn more about a remarkable Retirement Plan (operating over 100 years) that enables you to provide generously for your future and that of your survivor—at the same time be a benefactor of mankind, by helping a great Christian Cause. Interest rates as high as 7% depending upon your age. For details, write today for Booklet L103, AMERICAN BIBLE SOCIETY, 450 Park Ave., New York 22, N. Y.

faculty members' contributions to the Contributory Pension Plan and the Family Protection Plan were approved. A report of a special three-man committee authorized to request an increase in seminary's appropriation from the Central Pennsylvania Synod reported success. The synod was asked to approve an increase in the annual $30,000 allocation of $7,500.

The Rev. Reginald Deitz, pastor of St. John's Church, Columbia, Pa., director of Camp Nawakwa and a former editor for the Parish and Church School Board, has been called to the seminary faculty as "assistant professor." His specific assignment has been postponed pending the selection of the new president.

The board also approved taking advantage of an offer by President Wentz to build another faculty residence on campus. Under tentative arrangements, Dr. and Mrs. Wentz will pay for the new home, which "shall be the property of the seminary from the time construction is started," and will be given the privilege of living in it for the rest of their lives.

The board also gave the green light to the building committee, headed by Washington, D. C., Pastor Ralph Tabor, for the erection of a $200,000 30-unit apartment dormitory for married students. Site for the new unit will be along Fairfield Road and Seminary Ridge. Each of the 30 units may be converted so that 60 single seminarians may be housed in the same space. R. T. S.

VIRGINIA

Richmond Mission Buys Property

ROANOKE—On Jan. 2 the Virginia Synod purchased Richmond property for a mission congregation for $50,000. Known as the "Overlook Estate," it is in the western section of the city, at the end of Monument Avenue, five miles from First English Church. The property consists of an 11-acre tract on which is a large home, a caretaker's house, and a large garage. These buildings can be adapted for use temporarily for a church, parsonage, and parish building.

The synod hopes to recover part of the purchase price by selling part of the land for building lots.

Property bought several months ago for $31,500 (originally planned for a mission) will be sold.

THE EXECUTIVE COUNCIL of synod has approved total expenditures in 1951 of $127,000. The original proposed budget of expenditures for 1951 was $145,314. When the synod's congregations pledged only $127,000 of this budget, the appropriation for the ULC was cut from $92,602 to $74,288.

Dr. George W. Miley, president of the Ohio Synod, is the ULC representative at the 122nd annual convention of the Virginia Synod, being held at St. Mark's Church, Roanoke, this week.

THE SHENANDOAH CONFERENCE and the Augusta County Lutheran Ministerial Association decided to go all out for the Lutheran World Relief clothing drive. Congregations all along U.S. Route 11 were directed to have their clothing ready to be picked up. A truck, loaned by J. C. Boward of Christ Church, Staunton, started at Staunton, picked up clothing all along the highway to Martinsburg, W. Va. The load was then taken to the Easton (Pa.) warehouse. Directing the drive were Pastors Melvin S. Lange, W. A. Sigman, B. B. Latshaw, and A. Hayne Boozer.

WANTED

Manager for summer resort in the Pocono Mts. of Pa. Submit experience and qualifications. If interested write Box CB 13.

ARCHITECTURAL DRAFTSMEN

At least 6 years experience on sketches, working drawings and details. Knowledge of church architecture and planning preferred. Vicinity—Philadelphia, Pa. Give full particulars, confidential. Box CB 65 The LUTHERAN.

WANTED:

1—Couple to serve as houseparents for our youngest group of boys—ages 6 to 10. Husband should have qualifications to render service in maintenance or other ways.

2—Stenographer, experienced in taking dictation and typing.

Write: Luther D. Grossman, Supt.
Tressler Orphans' Home
Loysville, Pa.

PASTOR C. MAX HUDDLE of Holy Trinity Church, Elizabethtown, Tenn., is conducting services every Sunday at the public library in Johnson City, Tenn. FRANK K. EFIRD

DECEASED

Rev. John E. Ainsworth

The Rev. John E. Ainsworth, retired pastor of the Central Pennsylvania Synod, died Jan. 12 at his home in Westminster, Md. He was 63.

Born in Frederick County, Md., he was graduated from Gettysburg College in 1912, and from Gettysburg Seminary in 1915. Ordained the same year, he served pastorates in New Haven, Conn.; Doubs, Md.; Shanksville, Pa. For seven years, he was superintendent of the Buckingham School for Boys in Buckingham, Md. Since his retirement he was an agent for the Metropolitan Life Insurance Company.

Surviving are his wife, Mrs. Clara Donsife Ainsworth; a daughter, Mary Ainsworth, Westminster, Md.; a son, John E. Ainsworth, Jr., of Washington, D. C.

The funeral service was conducted in Grace Church, Westminster, Md., Jan. 15, by Dr. Elwood S. Falkenstein, assisted by Dr. Gould Wickey, Dr. J. Frank Fife, and Pastor George Sheffer.

Dr. John D. M. Brown

Dr. John David Miller Brown, retired head of the English department at Muhlenberg College, Allentown, Pa., and well-known ULCA clergyman, died in Leechburg, Pa., where he had gone to attend the funeral of his wife's mother. He was 68.

Born in Lebanon, Pa., Dec. 2, 1883, he was graduated from Muhlenberg College in 1906 and from Philadelphia Seminary in 1910. He received his master's degree from Columbia in 1907. Ordained in 1910, his first pastorate was St. Paul's Church, Millersville, Pa. Two years later he was called to the Muhlenberg faculty as professor of English and to St. Michael's Church, Allentown, Pa., as pastor. He served in the dual

capacity for 12 years, when he relinquished his pastoral work to devote full time at the college.

In 1927 he was named head of the English department, a post he held at the time of his retirement in 1949. He was one of the campus' best loved professors; following a short talk at a college assembly the day he retired, the student body gave him the longest standing ovation in the history of the institution.

He served as a member of the board of trustees of the college following retirement. Wittenberg College gave him a Litt.D. in 1922, his alma mater conferred an LL.D. in 1948. He served a number of years as a member of the Board of Publication of the ULCA.

One of his favorite activities was coaching the Muhlenberg debating team which, in 25 years, took 13 first, six seconds and three third places in national intercollegiate competition.

Surviving are his wife, Mrs. Mary Zimmerman Brown; a son, John Henry, of Allentown; and a daughter, Ruth E., of Philadelphia.

The funeral service was conducted in Christ Church, Allentown, Jan. 19 by Dr. Henry J. Pflum.

Sister Margaret Heinbockel

Sister Margaret Heinbockel, retired deaconess, died in Philadelphia, Pa., Jan. 2. She was 77.

Born in Ebersdorf, Hannover, Germany, on July 12, 1873, Sister Margaret entered the Philadelphia Motherhouse in 1899 and was consecrated June 1906. She served in the following institutions: Allegheny (Pittsburgh) General Hospital; Lankenau Hospital, and Mary J. Drexel Kindergarten, Philadelphia; Lutheran Home for the Aged, Erie, Pa.; Home for the Children and the Aged, Mars, Pa.; Lankenau School for Girls, Philadelphia; and St. Paul's Church, New York City (as parish deaconess). She retired in 1941.

The funeral service was conducted in the Motherhouse chapel in Philadelphia Jan. 5 by Dr. William F. Herrmann. Another service was held in Trinity Church, Middle Village, Long Island. Burial was on Long Island.

Mrs. A. P. Lee

Mrs. A. P. Lee, wife of the Rev. A. P. Lee, retired pastor of the Northwest Synod, died Jan. 7.

The funeral service was conducted in Salem Church, Minneapolis, by Dr. Paul Luther Wetzler, Pastors Joseph Stump and George Lundquist, and Synod President Paul Bishop.

St. Olaf Choir On Tour

January 27	Janesville, Wis.
January 28	Princeton, Ill.
January 29	Saginaw, Mich.
January 30	Detroit, Mich.
January 31	Cleveland, Ohio
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February 2	Boston, Mass.
February 3	New York, N. Y.
February 4	New Haven, Conn.
February 5	Wilmington, Del.
February 6	Philadelphia, Pa.
February 7	Atlantic City, N. J.
February 8	Williamsport, Pa.
February 9	Harrisburg, Pa.
February 10	York, Pa.
February 11	Havre de Grace, Md.
February 12	Washington, D. C.
February 13	Pittsburgh, Pa.
February 14	New Castle, Pa.
February 15	Toledo, Ohio
February 16	Goshen, Ind.
February 17	Grand Rapids, Mich.
February 18	Champaign, Ill.
February 19	Joliet, Ill.
February 20	Chicago, Ill.
February 21	Zion, Ill.

For further information write:

ST. OLAF CHOIR
Northfield, Minnesota

IN CONCLUSION . . . . . .

THERE ARE SOME PEOPLE who are so thoroughly negative about the Roman Catholic Church that they are automatically against anything an archbishop or cardinal is for. If Cardinal Spellman says everyone ought to eat three or four radishes a day, these folks would immediately go on a spinach diet exclusively.

This month Cardinal Spellman has been sputtering about the Rosselini movie, *The Miracle*. I got a 500-word telegram the other morning from some friends of mine who wanted me to join them in a statement condemning the cardinal for trying to pressure New York officials into banning this movie. I didn't join, because I haven't seen the movie or talked with anyone who has. If it's half as irreligious as the cardinal says it is, it ought to be banned.

What would we do if Rosselini made a movie full of Roman Catholic lies about Martin Luther? A few thousand of us would probably be at the censor's office at 7:30 tomorrow morning, trying to see what could be done about it.

I HAVE NO OBJECTION to church people acting as a pressure group on behalf of something they strongly believe. The trouble comes when illegitimate methods are used. For instance, suppose Cardinal Spellman sends a command to a faithful Roman Catholic who is also a movie censor. That would be ugly pressure, entirely outside the law.

We Protestants aren't afraid of the authority of our church. We are not likely to submit to clerical dictatorship. It's different with Roman Catholics.

Perhaps we Protestants don't pay enough attention to the guidance of our church leaders. For example: some of the best leaders of the churches, including a few United Lutherans, agreed at the National Council general board meeting this month that we "should seek to strengthen the ties by which the freedom-loving peoples in all nations are bound together. All nations are members of one family under God . . ."

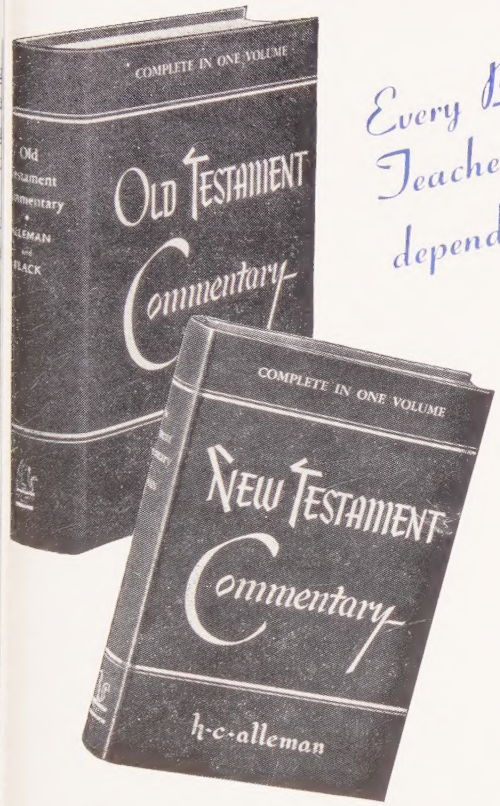
Statements like that have come during these days of crisis from many leaders of the churches. They have also been made in such out-of-the-way corners as the "In Conclusion" page of THE LUTHERAN. But I discover from letters I receive that some of them prefer to pay attention to an editorial writer for a Hearst newspaper who says our business is to take care of our own interests alone.

WE CHRISTIANS OUGHT to be able to form a common Christian viewpoint on great questions which confront us. It's not easy to arrive at such a viewpoint under conditions of such complete democratic church life as we have.

But we have been trained from childhood in the Christian way of looking at life. And when our leaders speak on great questions of the hour, we should study their statements carefully to determine whether they square up with the promptings of our own conscience. If we find they do, we should stand by them.

It's no easy matter to be a Christian. The Christian teachings don't come to us ready-made so we can apply them to every new situation without fumbling. But we have a Leader, and if we are patiently attentive and thoughtful we shall hear his voice. And if we don't hear it, perhaps some mature and devout Christians do hear and will tell us about it.

—ELSON RUFF



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